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THE  
MISSIONARY HERALD.

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THIS number of our magazine will come from the press nearly simultaneously with the opening session of the International Congregational Council, to be held in Boston, September 20-29. Several of our mission fields will be represented in this Council. One afternoon, Thursday, September 28, will be devoted to missions, when Secretary Thompson, of the London Society, will speak upon "The Adaptation of New Methods to New Conditions in Foreign Missions," and Dr. R. S. Storrs will speak upon "The Permanent Motive in Missionary Work." We join in the hearty welcome extended to all members of this Council, and pray that the Spirit of God may so attend their deliberations that the Kingdom of our Redeemer may be hastened throughout the world.

**The International Council.**

OUR condensed sketch of the Japan Mission, prepared by Dr. Pettee some few years since, he has now revised and enlarged to such an extent that it may be said to be entirely new. It has just been issued and can be had at the rooms of the Board. The Woman's Board of Missions has issued a pamphlet upon Turkey, being a course of twelve lessons, arranged by Mrs. L. S. Crawford, especially designed for use in "junior work." Others than the "juniors" will find much that is interesting and instructive in this pamphlet, which is sold at five cents a copy.

**Mission Sketches.**

It is reported from Berlin that German bankers, who have provided the funds for the Anatolia railway in Turkey, have sent an expedition to survey the route for the extension of that railway to Bagdad.

**Items from Turkey.** One route suggested is by way of Sivas, with a branch line to Erzroom, and another route is by way of Konieh and Angora. It is said that the Russian government is actively opposing the construction of this line of railway, believing that it may work to its disadvantage in the possible transportation of troops eastward. Evidently Germany is seeking a foothold in Western Turkey, and the Sultan is said to be seriously embarrassed in this matter, not liking to displease the Kaiser, but fearing the opposition at home. The disturbances on the eastern border of Turkey have been so serious of late that the Russian government has addressed a vigorous letter to the Porte, demanding a cessation of pillaging and cattle-raiding, and asserting that these forays along the frontier have been actively assisted by the Turkish cavalry. It is well to have the facts come to light through the intervention of Russian officials.

A FAREWELL Meeting of deep interest was held in Pilgrim Hall, Congregational House, Boston, on Thursday, September 7, at which eighteen missionaries, male and female, who are about to depart for their several fields, expressed in a few words their thoughts and feelings as they leave. Of those returning to the Turkish missions there were present Rev. and Mrs. J. L. Fowle, Miss Mary E. Brewer, Mrs. J. L. Coffing, Rev. and Mrs. G. P. Knapp. Dr. and Mrs. L. O. Lee and Dr. and Mrs. F. L. Kingsbury, though about to return, were not able to be present. Two new missionaries for Turkey were present, Miss Mary E. Kinney, who goes to Adabazar, and Miss Elizabeth F. Barrows, daughter of Rev. J. O. Barrows, formerly of the Turkish Mission, who goes to Van. There were also present Dr. J. H. Pettee, Rev. and Mrs. Otis Cary, Miss Julia A. E. Gulick, and Rev. S. S. White, of the Japan Mission; Rev. S. C. Pixley, of the Zulu Mission; Dr. E. L. Bliss, of the Foochow Mission; Miss E. B. Fowler, of the Marathi Mission; all of them returning soon to their several stations, together with Miss Helen E. Chandler, daughter of Rev. J. S. Chandler, who is to join the Madura Mission, and Miss Cora F. Keith, who goes to Japan. These eighteen who were present, together with those already on the way and others soon to follow, make a total of sixty-four old and new missionaries who will before the close of the present year take up work in our mission fields. What strength and refreshment they will give to the weary workers abroad! Would that their number could be increased many fold. It will be seen that there are comparatively few *new* recruits for the missions. Do our friends know why? "How can they preach except they be sent?"

AT the Farewell Meeting referred to above Mr. Fowle, of Cesarea, referred impressively to the neglect of Mohammedans in the thoughts and prayers of Christians, and he called very earnestly for a remembrance of Moslems, especially on each Friday, their holy day. Would it not be a Christian act if from family altars and from closets there should go up from the hearts of the followers of the Lord Jesus this petition: "May God bless the millions of Moslems throughout the world. Teach them to know thy will and to do it."

WORK for Armenian orphans in Turkey is done by the missionaries in addition to duties that were already heavy. At Harpoot the oversight of over one thousand orphans has fallen chiefly on Dr. and Mrs. Barnum, and they are now sorely in need of rest. That station has invited Rev. George P. Knapp to come to its aid. He has, therefore, resigned the secretaryship of the National Armenian Relief Committee to go to Harpoot. Miss Emily C. Wheeler, who has spent nineteen years at Harpoot, in connection with Euphrates College, has been appointed as secretary in his place, and will make her headquarters in Worcester, Mass. The treasurers are, as formerly, Brown Bros. & Co., 59 Wall Street, New York. No special object is of more pressing importance than this effort to rescue some of the 50,000 Armenian orphans scattered over Turkey.

**A Farewell Meeting.**

**Pray for Moslems.**

**The Work for Orphans.**

DURING the several months of the fiscal year now closed we have reported in this column the receipts of the Board, and how it was faring financially. We now give to the readers of the *Herald* the story of August, and of the full twelve months.

	August, 1898.	August, 1899.
Donations . . . . .	\$80,235.18	\$86,298.65
Donations for the debt . . . . .	768.50	11,650.65
Legacies . . . . .	28,130.67	10,036.74
	<hr/>	<hr/>
	\$109,134.35	\$107,986.04
	12 mos., 1898.	12 mos., 1899.
Donations . . . . .	\$458,086.17	\$517,794.52
Donations for the debt . . . . .	25,901.98	13,002.33
Legacies . . . . .	187,729.11	102,219.95
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	\$671,717.26	\$633,016.80

Increase in donations for twelve months, \$59,708.35; decrease for the debt, \$12,899.65; decrease in legacies, \$85,509.16; net decrease, \$38,700.46.

From the living there has been a generous increase of gifts, even as we had expected. It was felt at the beginning of the year, when we were making the appropriations to the missions, that we could fairly expect in legacies the average for the past ten years. In this we have been sadly disappointed. The figures above will tell the story. Had the legacies equaled the average, the Board would have more than met the current expenses of the year, with probably a little to apply to the debt. The new year is already begun, and we invite most earnestly a united effort on the part of all the churches and friends to give adequate support to the great work in which we are engaged. If we are to carry out the plans of the Committee of Fifteen, as constituted by the National Council, there must be an increase from living donors of about thirty-three per cent over this year just closed. Let us give the plans of this committee a full trial.

In preparing for the 90th Annual Meeting, which begins at Providence, October 3, we are reminded that it is the fourth meeting of the Board to be held in that city. The first was in 1840, with the Hon. John Cotton Smith as president; the second in 1857, with the Hon. Theo. Frelinghuysen as president. At this meeting Dr. Mark Hopkins was elected president, and he held the position at the famous meeting in 1877. At the approaching meeting we shall come together under an afflictive providence, because of the death of Dr. Lamson, but under the able direction of Vice-President Mr. James. The meeting is to be favored by the presence of a splendid company of missionaries and we trust a large number of corporate members. Rev. R. Wardlaw Thompson, Secretary of the London Missionary Society, will be present as one of the speakers, and we hope to meet others from abroad. We are glad to report that arrangements have been made with railroads so that those who are to attend the International Council can remain over to the meeting of the Board. The friends in Providence have extended the courtesies of free hospitality to the delegates of the council. The reports from the mission fields are full of encouragement, and the story will be fully told. "The Forward Movement" will have a prominent place.

WE venture to give the following extract from a letter recently received, withholding the name and place, but simply stating that the writer is a young physician and that his letter enclosed a gift of one hundred dollars. He says: "I give this to the American Board because I believe in the work it is doing. I do not care for letters or reports of any kind, for I am giving from principle and not from impulse. When I contributed some years ago, I was working for wages which I received regularly; since then I have studied and have graduated and am just getting established in my profession. I have been compelled to use most of my income, since I worked for wages, in necessary running expenses, and I also had to get into debt. I am out of debt now, and am making up the tenth that I have not given all of for some time back. From time to time as the Lord shall prosper me I shall send you more money. From childhood I was taught to lay by one-tenth of my income for benevolences." We greatly like the tone of this letter. When giving is from principle and not from impulse, the giving will be constant, and, sooner or later, large. To make one's contributions depend upon a stirring appeal, or upon particular reports of what one's gift is accomplishing will not produce a generation of steadfast and generous givers. The work is the Lord's and for his sake and for the coming of his Kingdom men should give.

THE Hawaiian Evangelical Association has received a letter, dated Guam, May 18, calling for Christian teachers for the two or three thousand children of that island. It was written by a Mr. Ko, a Samoan by birth, who was converted at Ruk and after service as mate on our mission schooner, the *Robert W. Logan*, went to Guam to reside. Mr. Ko says: "Why cannot the Board send teachers here? It is an American country. I cannot see why you are neglecting this field. It is now the time to bring up these lambs into the true light and to lead them to the true Christ." Mr. Ko writes of the presence at Guam of Mr. Joe Castino, to whom reference was made in the August number of the *Missionary Herald* as a native of Guam, who had resided at Honolulu and was to return to his native island for the purpose of helping in gospel work. It seems that Mr. Castino is laboring faithfully, distributing Bibles and conversing with people here and there, in the hope that the seed sown will bear fruit.

THE English Church Missionary Society reports that no less than thirty-four new missionaries who sail this year go either at their own charges or by special support from individuals or by churches. Of the 805 missionaries of that society, 376 are in whole or in part maintained in this way, so far as their salaries are concerned; 56 support themselves entirely, and 13 partly, and 90 others are supported by individual donors; the remainder of the 376 by churches or associations. The Society has used the contributions to its Centenary Fund to cover the adverse balance of about \$150,000 reported at its last annual meeting, and it states that an income in excess of that of last year by about the same amount, \$150,000, will be needed in order to present a clear account next year.

**The Church  
Missionary Society.**



MR. STOVER, of Bailundu, cautions the people of America and England about congratulating themselves that slavery and the slave trade in Africa are substantially things of the past. He affirms that in the districts of Portuguese Angola more slaves are being sold now than ever. "We miss this one and that one," he writes, "and upon making inquiries find that they have been sold. The traders are all through the country and the slave can be disposed of without the trouble of taking him to the coast. The open sore of Africa is still a long way from being healed."

**The Slave Trade  
in Africa.**

THE Church Missionary Society reports that in Uganda, during the year 1898, nearly 15,000 copies of Bibles and Testaments, or portions of the Scriptures, were sold, and that these, together with some prayer books, hymn books, and reading sheets were paid for in the currency of the country, namely, shells, these shells numbering 6,800,000. How cumbersome this currency is will be learned from the fact that the shells, if put up in packages of seventy pounds each, making a good load for a man, would require 340 men to carry them. Yet this mass of shells amounts, in the currency of the world, to a fraction over \$7,000.

**The Bible  
in Uganda.**

NOTWITHSTANDING some friction between the old Armenians and our missionaries in Turkey, in connection with the orphanages, allusion to which is made in a letter of Dr. Raynolds on another page, there is yet evidence of kindly and generous feeling toward the work of our missionaries. Dr. Raynolds, in a letter of a later date than that on page 418, reports that the new Arachnort, or head of the Gregorian church in that region, has just presented to him a plea for the coming of the new medical man that the Van station has been asking for for some time. The reason given for this request by the Arachnort is that the old Armenians have a fund of a thousand liras for the founding of a hospital, but they wished to know before building the hospital whether there would be a doctor to take care of it. They would be very glad to put it under the care of our missionary physician, should we send one to Van. Dr. Raynolds has too much other work on his hands and greatly needs such a helper. It is hoped that one can be soon sent to enter upon this promising work.

**A Missionary  
Wanted.**

THE missions of Southern India, embracing about two-thirds of the native Protestant Christians of India, are planning for another missionary conference similar to the one held twenty years ago, though conducted on different lines. It is to be held in Madras on the first week in 1900. Dr. Jones, of Pasumalai, reports that much preparation is being made for this conference, and it promises to be an event of great importance to the cause of missions in that land. While it will represent all missions in Southern India, in which there are more than 600 foreign missionaries, it will be a delegate body, and the delegates, including many native brethren, will not exceed 160. It is expected that this conference, after full deliberations, will make a deliverance upon many questions pertaining to several missionary problems which are of pressing importance in India at the present time.

**A Missionary Conference  
in South India.**

JAPANESE preachers are occasionally open to the criticism made upon some preachers in America, that they do not preach the gospel so much as *about* the gospel. Not long since, after a discourse by a native **Preach the Gospel.** preacher in Japan, in which he spoke in praise of Christianity, and of its fitness for the Japanese, one hearer hunted up the speaker after the sermon, and said to him: "You spoke well and said a great deal to commend your views, but isn't there some way for us to find out what this Christianity is?" Such a question ought to be more suggestive to the preacher than a whole volume on homiletics.

TIDINGS from our missionaries in Western India are of a serious character. Mr. Smith, of Ahmednagar, under date of August 10, reports that they are on the verge of another great famine. The rainfall at Ahmednagar has been about half the usual amount, while at Bombay and along the west coast the southwest monsoon season is over and hope of further rain is now abandoned. Prices of grain have already risen materially. The plague also is reviving, especially in Poona and vicinity, seventy-five miles southeast of Bombay. In that city there are reported two hundred cases a day, most of them proving fatal. Dr. Hume, of Ahmednagar, reports that though inoculation is undoubtedly a great preventive the people are most superstitious and are slow to submit to it. In the endeavor to induce them to avail themselves of this prophylactic, Dr. Hume, and the chief official, the collector, and a goodly number of Christians went to a public place in Ahmednagar, and after a brief address to the crowd, explaining the matter, Dr. Hume, the collector, and almost all the theological students, with some others, were inoculated in sight of all. This seemed to produce a great impression upon the people. Dr. Hume reports that of those who are inoculated, from seventy-five to ninety per cent do not contract the disease, however they may be exposed, and that of those who do take it fifty per cent recover, whereas the great majority of those not inoculated do not recover. We are sorry to report in this connection that the health of our missionaries in the Marathi field is by no means good. Dr. Julia Bissell has had a serious attack of fever, interrupting her most valuable labors among the sick, while other members of the mission have been less seriously prostrated. Dr. Hume writes: "The good Father will be near, but we shall need all the sympathy and help which can be shown by Christian people in America and elsewhere."

LITTLE by little the reform against foot-binding is gaining ground in China. There are few who defend the practice in itself, but custom is stronger than reason. Several organizations have been formed **Foot-binding.** among the Chinese to promote the reform such as "The Heavenly Foot Society" and "The Advantage to the Body Society." Miss Morrill, of North China, reports that in the seven churches of the American Board in that mission there are now three hundred and thirty-two women and girls with natural feet. She writes of one pupil in the Tientsin Girls' school who "wanted to do something for Jesus before she died," and so she unbound her feet, "that she might be able *to run* to meet Him."

THE reports sent by telegraph of further massacres of missionaries in China in the district some three or four days' journey northeast of Shaowu have happily proved unfounded, at least so far as fatal results are concerned. It was in the districts of Kienning and Kien-nang where members of the Church Missionary Society of England were laboring. There has been a serious disturbance at Yien Ping, a prefectural city on the Min river between Foochow and Shaowu, where several buildings were destroyed. But Mr. Hinman, of Foochow, reports that the outbreak in its origin was anti-government rather than anti-Christian or anti-foreign, the attack on the missionaries being merely for the purpose of discrediting the government with foreign nations. The English Church missionaries were rescued from the mob and kept in the yamen till they were sent under escort to a place of safety. Placards were posted in Foochow calling upon the people to kill all foreign and Chinese Christians, but no attempt to carry out the threat has been made.

AN incident is reported from India of a gathering of native Christians held in a poorly-lighted room, where they drew from their Bible readings a lesson about love to men as springing from God's love to us. Suddenly the company was startled by a man jumping from a dark corner, where he had been unobserved, and rushing through the room out into the darkness, exclaiming, "It is in your Book, but you don't do it." How much our Book enjoins! It is not enough that we read it or approve of it. Do we do it? We shall be judged now and hereafter not by what we think of the teachings of the Bible, but by our obedience to its injunctions.

ONE important result of a revision of treaties in Japan is a great increase in the desire to learn foreign languages, especially the English, the Chinese language and literature being less and less cared for. Mr. Loomis, of the American Bible Society in Japan, reports that there has been a great increase in the sale of Bibles, and that whereas hitherto the bookstores in Japan would not keep the Scriptures, since if it was known that they were engaged in circulating Christian literature it would injure their business, there is now no hesitation on the part of booksellers of every class in keeping Bibles for sale.

THROUGH the courtesy of Hon. Gorham D. Gilman, Hawaiian Consul General for New England, we have received a copy of a beautiful album entitled *The Hawaiian Islands*, containing scores of attractive illustrations taken at the islands, with interesting letter-press descriptions of the geography, commerce, institutions, educational and religious, and other matters relating to Hawaii. It is issued by the Department of Foreign Affairs at Honolulu, as a handbook of information for travelers and others who are interested in this region, so delightful for residence and so promising from a business point of view. The letter-press and the photographic work, which have all been done in Honolulu, are to be most highly commended.

**Illustrated  
Hawaii.**

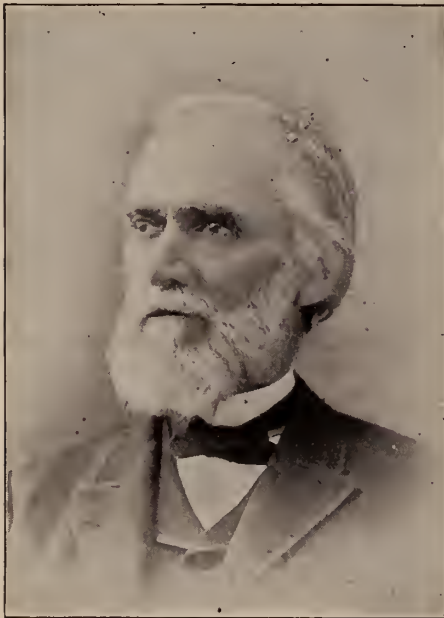
## FORTY YEARS IN HARPOOT, EASTERN TURKEY.

BY THE REV. HERMAN N. BARNUM, D.D.

TODAY, July 25, 1899, is the fortieth anniversary of my arrival in Harpoot. I reached Constantinople as a traveler fourteen months before coming to Harpoot, and then I decided to give my life to work in this country. As I had not received a regular appointment from the Board my location was not decided until the next annual meeting of the mission, the following year. Messrs. Allen and Wheeler had preceded me by two years, and they were my associates for thirty-seven years, until May, 1896; and up to that time there was no death among the adult members of our three families. Do modern missions furnish a similar record?

Upon my arrival I found one church of twenty-eight members without a pastor. We now report twenty-five churches, which have had a membership of more than three thousand, and nearly thirty pastors have been ordained. More than half of both these classes have passed on to the Church above. Only six places were occupied as outstations forty years ago. We have occupied more than ten times that number, although we may now report only forty.

Education was in a most primitive state then. Female education was unknown, and it was unthinkable so far as the majority of the people were concerned, except that the ladies already here had, with great persistence, persuaded a few women and girls to read. It was a form of "woman's rights" that brought no little reproach upon those who first began to read. Half a dozen boys' schools had been opened, but they were without suitable text-books,



HERMAN N. BARNUM.

and there was no system. The Gregorian schools were few and even worse than ours. Now there is a complete school system from the kindergarten to the college, with well-trained teachers for both sexes, and with a widespread thirst for education which has reached the other Christian communities, and which, I am sure, will never be quenched. The Turks have been affected less than the Armenians, still they have felt the stimulus of our schools.

One of the most marked and gratifying changes that I have witnessed has been in the regeneration of the homes of the people. The word "home" does not exist in any of the languages of this country, for the thing did not

exist. Now, especially among Protestant families, there are genuine homes, where love reigns, and where husband and wife and children render to one another the regard which the relation demands. There has been a general uplift, and the whole tone of society has improved in every respect. Superstition has given place to regard and respect for the truth, even on the part of those who cling to the old churches. The Bible has been widely circulated, and it is found in the great majority of Armenian homes.

A natural fruit of Christian education is the awakening and growth of enterprise. Forty years ago agriculture and the arts were of the kind that must have been familiar to the patriarchs. Nothing could have been more primitive. There were no labor-saving machines, and no easy way of turning off work. The roads were mere bridle paths, and the houses of the common people were as gloomy as one could imagine. Considering the fact that the government has not fostered enterprise in any substantial way, there has been a growth in that direction that has been gratifying, although the hindrances and discouragements have been very disheartening. It is impossible to go into details. The thrift of the Armenians, their growing manhood and independence, are the real secret of the terrible events of 1895.

Today has been spent largely in retrospect and review. I could not do otherwise. While there is much that is gratifying, there is also much that is the reverse. In the early years we missionaries expected to complete our share of the work here, pass it over to native hands, and move on to some other field long before the present time. There has not been the ability and the readiness to accept responsibility on the part of the people that we had hoped for, but there has been official opposition which we had not anticipated, and which has sometimes threatened the entire destruction of the work. Some of the fairest parts of this field have been desolated, and we are compelled to lay new foundations in the confident belief that this is the Lord's work, that there are elements that will abide, and with the hope that out of these ruins God will perfect a structure that will honor him more than any that has yet been built here. The people love their churches and their schools, and they are practicing great self-denial in supporting them, whereas forty years ago they had not begun to pay anything for any of these privileges. We have been borne upon the high tide of prosperity in some previous years, but just now we are struggling with a countercurrent, knowing that God is our refuge and strength, and that in due time, if we faint not, he will bring deliverance to his people. This faith is strengthened by the confidence that we are not alone, but that this work is borne upon the hearts and the prayers of many of our brothers and sisters in other lands.

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## JAPAN AND THE DOSHISHA.

IN our last issue report was given of a message by cable from Japan stating that a president and dean of the Doshisha had been elected who were satisfactory to both the mission and the Japanese. Letters have now been received giving details of the election. It seems that on July 19, the day after the new treaties went into operation, a meeting of the trustees was held

and the three foreigners elected as members of that body, Messrs. Davis, Greene, and Albrecht, took the oath required by law, after which the Hon. S. Saibara, M. P., was chosen president, and Mr. Hirotsu dean of the Doshisha. Mr. Saibara is an earnest Christian lawyer, of many years' standing, a member of the Japanese Parliament from the Kochi district. He has not been specially known as an educator, and being closely allied with the leaders of the dominant political party of the empire he will doubtless remain in political life. He will give but a portion of his time to the Doshisha, the principal care of the institution being devolved upon the new dean, who is a devoted evangelical Christian, a graduate of the Doshisha, who has since pursued his studies in America. When Mr. Saibara took the chair on the morning after his election he made an earnest and touching prayer, and afterward presided, with great efficiency to the close of the sessions. Some of those who have been trustees of the Doshisha, but who were not in sympathy with the plans for its restoration as an evangelical institution, resigned, and in their places men of pronounced evangelical views were elected. In the *Asahi* (Morning Sun), a daily paper of wide circulation, published in Osaka, there appeared on the morning of July 27 a report of an interview with Mr. Saibara, of which we give a translation. This statement coming from the new president presents the case in a very satisfactory way:

"The principal part of the education of the Doshisha is in the collegiate course. The object in founding this school by Dr. Neesima was to raise Christian leaders in Japan, and the American benefactors approved of this object from the beginning. It is out of the question that a preparatory school is necessary for this collegiate course. But we do not think that the preparatory school is so necessary as to justify the striking off of the article in the constitution of the Doshisha establishing Christianity as the foundation of its moral education, as was done by the previous president, Mr. Yokoi. Last February we had a meeting of the trustees at Tokyo and decided to restore that article. After the decision Mr. Yokoi resigned; and at the last meeting of the trustees they elected Mr. Hirotsu, a most hopeful, able, young Christian man, as dean of the school. Mr. Hirotsu has the full ability to be the president. We call him dean and not president because he is still young. The trustees, after revising the constitution, reported that act to the Department of Education, and also made some explanations about the relations existing between the imperial rescript and moral education on Christian principles. In this explanation we said that the imperial rescript has for its object moral education, and that the revising of our article ought not to be interpreted as the conversion of the Doshisha into merely a religious training school. There seems to be some misunderstanding among the daily papers upon this point, so there is necessity of explanation.

"I do not know what the Department of Education will do, but we believe firmly that our act does not contradict the spirit of the imperial rescript. There are quite contradictory opinions among the officials about the degree of government interference that should be exercised in spiritual matters, and it is not probable that the edict on private schools now pending will be issued in its original form; and we do not believe that the privilege of exemption from

military conscription will be taken away from the Doshisha. Even in the case that it is taken away, the firm Christian belief of the Doshisha cannot be changed. We prefer to end our career by death than to succeed by morally questionable methods."

This utterance of the new president is most admirable, and we hope that the trustees will adhere firmly to the purpose to maintain the Christian character of the institution, even should this result in the closing of its doors. But our friends should know that there are many difficulties attending the matter. If, as the telegraph has stated, Japan has resolved to treat alike, so far as the law is concerned, the followers of all religions, we can ask nothing more. Christianity calls for no favors, but only a fair field. Some statements which have appeared as to the degree of control which the government proposes to have upon all religious bodies — Buddhist and Shintoist as well as Christian — are hardly to be credited, and we await further information on the subject. It appears, however, that a set of regulations in regard to private schools has been issued by the Educational Department, approved by the cabinet, which are not objectionable. In them no mention is made of religion, but the Minister of Education appended to these regulations a notification *in his own name*, in which he says: "It being essential from the standpoint of educational policy to make the work of general education entirely separate from religion in government and communal institutions, and in others whose curriculum is determined by law, it shall not be allowed, even at extra hours, to give religious teaching or to perform religious ceremonies."

This is certainly a blow at all Christian schools. We in America agree to the principle that no sectarian instruction should be allowed in the schools supported by the government; but where such support comes altogether from private sources, government may and should recognize such schools as provide an adequate course of instruction, not only as allowing their existence, but as calling for their protection, whatever may be the religious teachings of those who sustain them. There are some privileges which students in the so-called government schools in Japan enjoy, such as exemption from draft and entrance to the Imperial University, and the refusal to grant these privileges to students in Christian schools would seriously affect them. This is evidently the design of the present Minister of Education, but it is not believed that public opinion in Japan will sustain him in his ruling. The latest word from Japan states that not a single newspaper of the country approves of his policy, and it is to be hoped that either his ruling or the Minister himself will be speedily changed. The press in Japan is urging a more liberal treatment of schools of the class to which the Doshisha belongs, but for the present the trustees and friends of the institution are in some perplexity as to just the course to pursue. The founders and supporters of the Doshisha have no interest in continuing it unless it can give Christian instruction. And it is confidently believed that the government will not persist in holding the position which the present Minister of Education has taken. But whatever the government may do, there is but one course for the Doshisha. It must maintain at all costs its standing as a Christian institution.

## THE ANTIOCH OF AMERICAN FOREIGN MISSIONS.

BY REV. JOHN WRIGHT BUCKHAM, SALEM, MASS.

SALEM has been a place of beginnings, a fountain head of great movements and of great men. It was here that the Puritan colonization of the New World practically began. Here the first church organized in America lifted its banner of freedom and consecration to the skies. Here Roger Williams preached those principles of civil and ecclesiastical liberty which have finally triumphed over narrowness and intolerance. Here have been bred many of the greatest leaders in science, literature, art, philanthropy. Salem has been fertile alike in ideas and in their execution, a foster mother of more than one world-winning enterprise.

Not the least of the great movements in which she has had a conspicuous part was the establishment of the first great foreign missionary society of America—the American Board. More completely, perhaps, than any other one community was Salem identified with the beginnings of the American Board and its work. Its founder and its first great benefactor both lived here; its first missionaries were ordained here, and from Salem the first two sailed; the first subscription paper was circulated here; and throughout the early history of the Board Salem was actively interested in its work.



THE TABERNACLE CHURCH, SALEM.

While Samuel J. Mills was the originator of the movement which led to the formation of the American Board, Dr. Samuel Worcester, pastor of the Tabernacle Church, was the founder of the Board itself. It was on the old road from Andover to Bradford that he first suggested the

plan to Dr. Spring, of Newburyport, and these two adopted the idea and rested not till it was carried out. From the first Dr. Worcester was the intrepid enthusiast who kept the project in motion and incited the interest of others. Into it he threw his time, his strength, his soul, with lavish devotion, until he saw his cherished purpose victorious over all obstacles and embodied in a strongly constructed organization, of which he became the first secretary. The memory of this great service of Dr. Worcester to the church and to missions should be kept green. No finer tribute has been paid him than this from a leader of that denomination whose tenets he so strenuously withstood, Dr. A. P. Peabody. "Dr. Samuel Worcester, a pioneer in the cause, whose prescient mind saw in its very inception its destined triumph, and whose plastic and organizing ability



was second to no agency in its early success and rapid growth. Though a keen controversialist he was preëminently 'a man of the beatitudes,' uniting with the hardest features of character—a strenuous purpose and an indomitable will—all the amenities of the Christian gentleman."<sup>1</sup>

About this valiant and whole-hearted champion of the missionary cause was gathered a band of consecrated Christians fired with the true apostolic spirit, bent upon sending the gospel to the ends of the earth, not only giving of their prayers and of their means to the cause, but giving with a fervor, a consecration, an enthusiasm, that threw a halo about the whole undertaking and lifted it into the atmosphere of the sublime. Foremost among these is the name of Mary Norris. Mrs. Norris shared with her husband, John Norris, his interest in the Kingdom of God, evidenced in the gift of ten thousand dollars to Andover Seminary, which made him one of the associate founders. Upon the death of her husband Mrs. Norris fastened with even deeper ardor the two great objects which they together cherished, Andover Seminary and the cause of Foreign Missions. To Andover she bequeathed \$30,000 and to the American Board the same sum. Indeed, she regarded the two objects as one and the same. It was not alone the amount of the gift, munificent as it was for those days, which made it so inestimable a boon to the newly formed organization, but the spirit in which it was given and the character of the donor. Mrs. Norris was a woman of genuine and devoted piety, humble, sincere, consecrated. So humble was she and distrustful of her own goodness that she never connected herself with the membership of the Tabernacle Church, which she attended, but when the communion was observed she "was accustomed to witness with sincere pleasure the administration of the Supper and the happiness of her fellow-believers in partaking of the sacramental emblems, but not for once did she venture to pick up a fallen crumb, or place to her lips the consecrated cup."<sup>2</sup> Such a friend as this was invaluable to the Board at the outset of its career. As Mills was raised up to stimulate men to go, and Dr. Worcester to organize the agency by which to send them, so Mrs. Norris was raised up to furnish the means. Her gift at such a moment meant much for the future of the Board. It gave the enterprise financial standing and prestige at the very start, and did much to assure its permanent success. Well might the Board say of Mrs. Norris in its appeal to the public for funds: "The name of the late Mrs. Norris is endeared to thousands, and what she has done will be told for a memorial of her in distant lands and in ages to come."

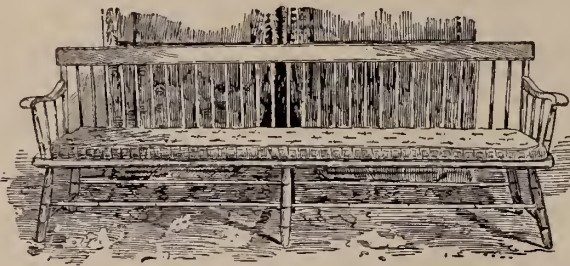
Mrs. Norris was but one of that devoted company of missionary enthusiasts in Salem. The first subscription book circulated in behalf of this new and often ridiculed cause contains the names of thirty-two Salem ladies who contributed together two hundred and seventy-one dollars. This is indicative of the hold which the cause early obtained upon Salem, although some of its bitterest opponents also were found here. It was Benjamin W. Crowninshield, of Salem, who in the Massachusetts legislature so strenuously opposed

<sup>1</sup> Article on the American Board in *North American Review*, Vol. 94, p. 469, by A. P. Peabody, D.D.

<sup>2</sup> The Norris Gifts. *Andover Review*, Vol. 1, p. 25.

the granting of the charter to the Board, but it was the Hon. Daniel A. White, of Salem, at that time representing Newburyport, who made the famous reply to the remark of some one objecting to exporting religion, whereas there was none to spare from among ourselves, that *religion was a commodity of which the more we export the more we have remaining*. There are few more touching stories of missionary interest than that of the invalid, John B. Lawrence, of Salem, whose generous solicitude for the welfare and comfort of the missionaries led him to expend almost his entire fortune in thoughtful and loving gifts to the missionaries and their work.<sup>1</sup>

How much the signal scenes enacted in Salem in connection with the sending forth of the first missionaries of the Board had to do with arousing this deep interest in missions it is impossible to say, but surely no one of that crowded assembly in the old Tabernacle Church, February 6, 1812, could



“THE MISSIONARY SETTEE.”

have looked on while those noble and devoted pioneers of American missionaries, Hall, Judson, Newell, Nott, and Rice, were solemnly set apart to their dangerous and difficult task, without being deeply touched by the sight. The bench upon

which these five missionary heroes sat on that eventful day is still preserved in the parlors of the Tabernacle Church, and on the walls hangs a picture which some one made of the scene. The hands of the venerable ministers rest upon the heads of the young men in loving benediction, while the sunlight sifts through the church windows and falls in golden glory upon them, as if adding Heaven's God-speed to their self-devoted crusade.

Nor was this the only ordination of the kind that took place in Salem. Again, November 5, 1818, the same church witnessed the ordination of Pliny Fisk, Levi Spaulding, Myron Winslow and Henry Woodward, Prof. Moses Stuart preaching the sermon. And yet again, September 23, 1823, Edmund Frost was there ordained as a foreign missionary, the pastor, Dr. Cornelius, afterward elected secretary of the Board, preaching the sermon. These ordination services, especially the first, must have left an indelible impression upon many hearts and won the attachment of many to the great cause which could produce such brave and determined young knights of the cross.

And when the *Caravan* spread her sails to the breeze in Salem harbor, February 19, 1812, bearing Judson and Newell and their devoted wives across the seas to heathendom — first to set forth from these shores carrying back to the Old World the gospel of life and light with which the Puritan exiles came, — what a glow of admiration, though mingled perchance with pity, must have filled the hearts of those who witnessed the little vessel pass out of sight upon

<sup>1</sup> See the *Missionary Herald* for May, 1899.

her memorable voyage! The scene deserves a place beside that of the embarkation of the Pilgrims at Delfshaven. For what the *Mayflower* and the *Arbella* were to the New World, the *Caravan* and the *Harmony* were to the Old, messengers of liberty and love.

A cause whose beginnings were so filled with Christ's spirit and so fraught with blessing, can hardly fail to command the loyal support of its constituents in its ever-widening, ever-deepening work.

## A VISIT AT AINTAB, CENTRAL TURKEY.

BY REV. FRANKLIN E. HOSKINS, OF THE AMERICAN PRESBYTERIAN  
MISSION IN SYRIA.

[Two members of the American Presbyterian Mission in Syria, Rev. Mr. Hoskins, of Zahleh, and Rev. Mr. March, of Tripoli, have recently paid a visit to our Central Turkey Mission, and we are permitted to use here an extract from a private communication from Mr. Hoskins, in which he describes what they saw at Aintab.]

AINTAB is twenty-four hours, caravan time, north of Aleppo, but with good horses the distance can easily be covered in fifteen or sixteen. For the first twelve hours the route lies through the beautiful plain of Killis to the city of



HOSPITAL, SEMINARY, AND ORPHANAGE AT AINTAB.

that name, situated at the base of the hills which lift up gradually into the mountains. One can reach Killis by carriage in six hours, over a very good carriage road which will ultimately reach Aintab. The next twelve hours beyond Killis are through a lonely mountainous region which has always been reckoned very unsafe, and in winter almost impassable by reason of mud and bad roads.

Aintab lies about 2,500 feet above the sea-level, and, according to Dr. Shepard, has as fine a climate as any in the world. It would be a delightful change and summer refuge for any one living in Aleppo. The air and water are superb. Beautiful vineyards surround the city for miles in every direction. It contains 35,000 to 40,000 inhabitants and is one of those inland cities which has never been subjected to the demoralizing influences that have done so much harm in the seaport towns. The town is a market for a large part

of the interior, as far east as Oorfa, Diarbekir and Mosul. When Aleppo declined in the 18th century, Aintab fell heir to much trade that formally centered in Aleppo.

But the marvelous success of the mission work is what arrests attention and what we went to see. The work, begun in the "forties," has gone on steadily until it occupies the forefront of everything that is good and progressive. The college, the girls' seminary, and the hospital represent America's contribution to the property controlled by the Protestant sect.

The college property occupies a commanding location west of the city and comprises in all several hundred acres. About fourteen acres are enclosed by a fine wall, within which are the buildings. The main college building is a four-story structure, of fine stone and abundantly large for all present purposes. The president's house stands near by, and beyond it two



NATIVE ASSISTANTS AT AINTAB HOSPITAL.

other houses, one of which, a double one, is occupied by two of the native professors. The buildings alone represent an outlay of not less than \$30,000. Most of the land was presented by a wealthy Moslem of Aintab.

The girls' seminary, near the city, but also on a commanding site, is a large building and well adapted to the work carried on within it. This property is also well walled.

The hospital occupies another walled enclosure, with a good house for the head physician. The hospital building, while of good size, is not well planned and needs to be rebuilt.

But these are nothing compared with the development of native enterprise in the city. There are three evangelical churches, with a total of over 1,700 members. Each church has its own building and the congregations that assemble in them cannot be matched anywhere in all Asia between Constanti-

nople and Japan. The building of the First Church is immense, being not less than 100 by 60 feet inside. It was erected in 1856, and possesses the first firman ever issued to a Protestant church in the Turkish Empire. It will accommodate an audience of 2,000 and is not seldom crowded to its full extent. There are no pews, and, with the exception of a single line of benches against the side walls, all sit on the thick mats with which the whole floor is covered. A gallery in the rear has a capacity of some 200 or 300. To see such a building, crowded with an eager, listening, intelligent audience, is a sight worth traveling many miles.

But the Second Church has outstripped the mother-church and has now over 800 members. The Sunday we were present they admitted nineteen new members, all adults, and baptised twelve babies. The building is a handsome and expensive one, of cut stone inside and out. It has floor, walls and roof of stone, with an enormous dome of stone supported by four immense pillars of black basalt, not less than thirty-five feet high. A gallery runs round three sides, and still the present congregation crowds it beyond all comfort, and the church with money in hand is searching for a new site whereon to build a larger building. The audience we saw crowded the building in every available place, not less than eighteen persons, large and small, being on the pulpit and pulpit stairs, and overflowing into the yard outside the doors and windows. The pastor, Rev. Mr. Papazian, is a young man who was graduated from Aintab College, then studied in Yale Seminary, and after occupying a Massachusetts pulpit in Rowley, for several years, he came away bringing the lady organist, Mary Foster, as his wife, and she now presides at the organ in the Aintab Church. The pastor of the First Church also studied at Yale.

The Sunday-school at the Second Church had in 1893 an average of 1,183 scholars for every Sunday in the year, rising as high as 1,560 on one Sunday. The general custom of all the churches in that region is for the congregation, old and young, to meet early on Sunday morning for the study of the Bible in the Sunday-school. The preaching service is relegated to the afternoon, about an hour before sunset. Surely this habit and custom of Bible study goes far to explain the marvelous growth of the community.

The Protestant community has entire charge of the public school system, supporting and managing as many as thirty schools in the city. Most of the teachers in these schools are young women, thus reminding one of the school system at home. The native brethren also contributed to the college building, the seminary and the hospital, gaining thereby an equal representation in the boards of these institutions.

One of the native brethren, who died within the year, built at his own expense a large hall with a number of smaller rooms and gave it, with the land and an endowment, to the Protestant community, the whole gift coming to something like 1,500 £ T. This building is now the permanent home of the Young Men's Christian Association work, as well as for a number of societies for girls and boys, and a very active temperance society. The latter is a remarkable development. The daughter of the old pastor of the Second Church went to England to be trained as a nurse. Some providential reasons prevented her from entering upon this profession. On her return to Aintab

she was moved at the sight of men falling into drunken habits, and almost single-handed she began and developed a work that is now the surprise and pride of the whole community. A year or more ago the old Armenians raised the cry of "Protestantism" against the movement, and while this diminished the numbers, there is still an active membership of 164 who last year contributed over 67 £ T. for benevolent purposes.

Another recent gift by a Protestant family, as a memorial to their father, is a large building adjoining the First Church. It will make a fine home for the best schools and furnish accommodations to the pastor's family. It will cost not less than £500.

But the series of conferences, lasting through two weeks, a part of which we were privileged to attend, were a much more inspiring sight than all the achievements in stone. There were the meetings of the various boards,—



COFFEE HOUSE IN AINTAB.

Aintab College, Marash Theological Seminary, Central Turkey Girls' College, Aintab Girls' Seminary, Marash Boys' Academy, — each board composed of a number of American missionaries and native pastors. They discussed matters of curriculum, entrance of students, salaries, endowments, etc.

The whole sweep of policy is towards native management. Then there was the Cilicia Union, composed of the native pastors and laymen, which met alone; then the conference, which was composed of all the native pastors and all the American missionaries combined. And last of all came the annual meeting of the mission, where rested the right of saying the last word on many matters, especially of matters pertaining to the American Board in Boston.

But *the* feature of all the gatherings is the *conference*, comprising all the workers, native and foreign. While the body has neither a legal nor an ecclesiastical existence or functions, it is virtually the controlling power in all the churches and in all the boards, the mission proper being the only exception. Here are presented reports from all the institutions, here the reports are discussed and criticized, here changes are suggested and voted upon; in fact here is moulded the policy of the whole evangelical work in Central Turkey.

This was the tenth annual meeting, and was composed of fifty-five delegates, some coming a journey of six days to attend. One old man was a pas-

tor of thirty-six years' standing. It was a remarkable gathering in its orderly and dignified manner of procedure. The various reports suggested many vital points for discussion: that of the Marash Theological Seminary brought up the matter of the comparative study of the great religions of the world and occupied a whole half day; that of the Girls' Seminary, a discussion as to the place of sewing and handiwork in the education of women. The Seventh Day Adventist teachings, now being promulgated in Turkish tracts issued by a society in Basle, Switzerland, gave opportunity for a magnificent discussion and exposition of the principles and spirit of Protestantism, the whole session ending in a solemn service of prayer for grace and wisdom in meeting this and all such delusions of misguided Christians.

Another half day was given to the discussion of a *creed*, the basis of which was a translation of one of the later Congregational creeds. Then a professor in the college had prepared a short catechism which provoked the most earnest consideration of the matter of original sin, the Atonement and other fundamental doctrines of Christianity. It was a strange experience to hear those native Armenian Protestants discussing the various positions and tendencies of Yale, Amherst, Princeton, and the great ecclesiastical courts in our own land. But it was with a spirit and an understanding that would do credit to any similar organization in our own land. Truly, the future of evangelical Protestantism in Central Turkey is safe in such an assembly as this.

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## A PLEA FOR PONAPE.

BY REV. FRANCIS M. PRICE, OF MICRONESIA.

A PATHETIC interest attaches to the Christian community on the island of Ponape. In 1887 almost the entire island was evangelized, and Christian institutions were in a fair way to be established. The coming of the Spanish, however, with priestly domination, arrested the progress of the new order of things. The missionaries were driven out; native Christians were intimidated or lured away by flattering promises; persecutions, leading finally to war and imprisonment, were instituted, and every effort made to crush out the Protestant religion.

After suffering twelve years of Spanish rule, Ponape is again free, and now 350 Christians reach out appealing hands for help. During the Spanish occupation Henry Nanpei, a native belonging to a family of chieftains, remained true to the Christian faith. He put up his own buildings, maintained at his own expense a day school of more than two hundred pupils, and encouraged the Christians to continue in the good way. For this he suffered much worldly loss, and finally imprisonment. William, who also was in bonds for a short time, held together a small congregation on the little island of Mants, inside the reef surrounding Ponape, where they have a neat church, covered with corrugated iron, in which daily school and prayer services have been maintained, with public worship on the Sabbath day. Other little communities, with their chiefs, still cling to the faith, and all these ask for a missionary leader. Several considera-

tions make this an important field for missionary work and call for a man of special qualifications. The following points may be named:—

(1) Ponape is the largest and best single island in the Caroline group. It is capable of sustaining a much larger population than it now has, which, with the adjacent islands of Pingelap, Mokil, and Ngatic, is now about 7,000. It is the seat of the colonial government and a center of influence, and the missionary who enters this field would need to cultivate friendly relations with the German authorities.

(2) The churches have been torn asunder by sectarian strife, for old tribal feuds, buried and forgotten through the influence of Christian teaching, have of late been revived. The work of uniting opposing factions and holding the churches to the right course without arousing the antagonism of the Catholic party will require careful diplomacy and prudent management. It is certainly no light task.

(3) The daily life of the professing Christians needs toning up. Deprived of the restraint and inspiration of missionary oversight and example, and encouraged by the immoral lives of their rulers, the natural weaknesses of the people have manifested themselves, and the standards of Christian living have been lowered. A few have lived consistent lives, in some cases amounting to heroism, and have graced the profession they have made; but the great majority of them, while maintaining allegiance to the church and revering the name of Christ, have fallen far short in the performance of Christian duties. They will respond quickly to earnest appeals from loving teachers, and weep over their failures; but it will require great patience and firm faith in the power of the Holy Spirit to lift up these sadly demoralized churches to a satisfactory plane of Christian living.

(4) The men of Ponape make excellent teachers and missionaries; her young people are more capable and promising than those of any other island. The Mortlock Islands were first evangelized by Ponape teachers, after their own islands, Pingelap, Mokil, and Ngatic, had received the gospel. The first missionaries to Ruk were Ponape men. They were the pioneers in all this work. Some of these teachers are eminent among their own people. Henry Nanpei, the best known and most influential man and best known among the Caroline Islands, is a Ponape man. Moses, who has long been a faithful preacher on Uman in the Ruk lagoon, though of Gilbert Island parentage, was born on the high seas and reared and trained on Ponape. He is a man of rare Christian character and wide influence, and Manasseh, another Ponape man, though of moderate abilities, has faithfully stood at his post at Fefan, on Ruk, while suffering there the spoiling of his goods. There can be little doubt but that through Ponape men, rightly trained, the gospel will be sounded forth into the western island world, and that the influence of Ponape will extend to the remotest island of the group. Moreover, the first convert on Ponape and in the Caroline Islands was a Filipino from Mandanao, and naturally Ponape will give back with large interest what she has received by sending her best teachers into the Philippines. There are now a number of promising couples on Mokil waiting to be taken into school. One young man has offered himself for Nukuor, one hundred miles away. On the last visit of the schooner



*R. W. Logan* to Pingelap the teacher said to us, "You can get from Pingelap all the young women you want for your girls' school." Here is an opportunity for the best teaching talent. To train these young people and raise up not only a native ministry for Ponape but missionaries of superior quality for the unevangelized islands is an opportunity for work which ought to call out the very best the churches can give.

(5) The Ponape language has been reduced to writing, and the New Testament and some hymns translated, but the Bible awaits the work of a translator, while a Christian literature must also be provided. This work of translation will furnish an attractive opportunity for intellectual labor of a high and stimulating nature. There is no work more fascinating and inspiring, as there is none more important, than that of putting the Word of God into a new language, and this opportunity Ponape now offers. It will be seen, therefore, that this island needs a man, aside from his necessary spiritual qualifications, of some experience in Christian work, of adaptability to various conditions, apt to teach, and of personal influence. He should be a student, but not a recluse; he should be capable of being a preacher, pastor, teacher, and bishop, while entering into the practical every-day life of the people. There are many such men in the ranks of the Christian ministry. Who will feel the force of this call and respond?

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## LETTERS FROM THE MISSIONS.

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### *European Turkey Mission.*

#### CHURCH BUILDING.

THE annual report from Philippopolis speaks of the year at that station and its outstations as marked by an unusual amount of church building. Burgas has been provided with a comfortable and convenient two-story building which serves as church, parsonage, primary schoolroom, and a home for a Bible reader. The new building has proved attractive in drawing good audiences. Of Philippopolis itself the report, which was drawn up by Mrs. Ursula C. Marsh, says:—

"After seven years of working and waiting our hopes are being changed to glad fruition. As we watch with deepest interest and thankfulness the massive stone walls of our new church rise slowly from their sure foundation, the rock bed of Sa'at Tépé, we lift our hearts in earnest and constant prayer that he in whose name and for whose glory

this church is built will establish his people in this place more and more firmly upon the rock Christ Jesus, and that he will fit and furnish them for the greater work and responsibilities that will devolve upon them with the occupation of a building so much larger and better. It is our hope and expectation to finish the walls and roof of the new church before winter. When the interior will be finished depends upon the efforts of the Philippopolis church and community to secure the payment of pledges made long ago, and to gather an additional sum of about 200 Napoleons. In the meantime our crowded Sabbath morning audiences, and the Sunday school nearly as full, demonstrate very satisfactorily our great need of more room. The continuous use of our little chapel on the Sabbath is a happy reminder of that city, 'the gates of which shall not be shut at all by day.' At nine

o'clock the house is opened for the Armenian Sunday school; at ten comes the Bulgarian service; at two o'clock Pastor Yardumyan preaches in Turkish to an audience of about 150, principally Armenians. The Bulgarian Sunday school meets at half past three, and is hardly dismissed when people begin to gather for the six o'clock Armenian service, while at eight o'clock a Bulgarian service, a prayer meeting or a lecture, or a praise meeting, ends the day, and the church is left to the forty children of our day school for the rest of the week.

"A marked feature of the work in the Philippopolis field during the past year has been the largely increased Sunday school attendance in all our towns and villages. These new comers have been of all ages, though perhaps the primary department has had most additions. They have been brought in by the quiet, faithful, persistent efforts of teachers,

who have also diligently impressed upon their scholars the duty and privilege of inviting their friends, rather than by the offering of any special attractions, such as Christmas trees and Sunday school picnics."

#### SALONICA.

AN interesting annual report has come from the Salonica station, but it is quite too long for presentation here. In its summary it is stated that the field of the station extends over two large vilayets, and even into a third, that there are now twenty-seven places in which there are declared Protestants, besides many other places where the mission has friends. There are five churches connected with the station, having 493 members, of whom forty-six were added during the past year. The average congregations numbered 952, while there are in all 1,320 adherents. The people have raised, for religious and educational purposes, no less than \$1,122.

### Western Turkey Mission.

#### OUTSTATIONS OF CESAREA.

DR. FARNSWORTH still continues his work of touring through the Cesarea district, his report for last year showing that he had traveled in visiting the outstations 1,317 miles, being absent from home 111 days. This, he says, is a little less than any year since 1865. But when one remembers the difficulties of traveling over the rough roads of the interior of Turkey, the work which Dr. Farnsworth has done in this line seems remarkable. In writing under date of July 12, he reports that in June a class of nine men graduated from the Talas Academy, and also a class of five girls from the Girls' Boarding School. People are much less anxious for the education of their girls than for their boys. Of a visit at Devrik Maderni, which he had not seen for five years, Dr. Farnsworth says:—

"I am glad to say that the work

continues to prosper under the supervision of Mr. Hagop Kazarian. He was their first preacher and this is his first church. The congregation is stronger than that at Ak Serai and I urged them to be formed into a separate church."

#### ISTANOS.—A CHEERING REPORT.

Of his stay at Istanos, Dr. Farnsworth says:—

"This large congregation had long been without a shepherd, and it sank very low. There was no school, and very few met for worship. About a year ago they called one of our old preachers, a good though not a brilliant man. He is supported by a most admirable helpmeet. Bad as the outlook seemed, they found a field already white for the harvest. In all my missionary life I have hardly seen anything more delightful and encouraging than what I now saw at Istanos. I found in their

two boys' and one girls' school 170 pupils. The neat appearance of the girls, seventy in all, surprised me. I learned that a committee of women visit the school every week and if any girl is not in all respects sufficiently neat and tidy, she is sent home.

“Sunday, July 3, was a most enjoyable day. In the morning I had the pleasure of preaching to a congregation of 1,226, as by actual count. This did not include the large number of babies. In the afternoon probably not less than 1,400 were present. The Lord's Supper was solemnized, thirteen were baptized and fifteen

were admitted to the church. When the people are somewhat scattered, as now, the ordinary congregation is from 550 to 600. In the winter it was much larger. You will remember that the work in this place in all its branches is supported entirely by the people.

“I must mention the woman's prayer meeting at Istanos. It is attended by about 150 women. I was present, unexpectedly, at a mid-week prayer meeting, and the numbers present and the spirit of the meeting were such as would rejoice the heart of any pastor.”

### Central Turkey Mission.

#### THE WORK AT OORFA.

WE find in the August number of the *Free Church of Scotland Monthly* a letter from Oorfa, written by Miss Marshall, a lady from Scotland, who went to aid in relief work in Turkey, but who confesses that after engaging in that service she had “become much more interested in the permanent mission work.” She speaks of the efforts of American missionaries as “magnificent,” referring particularly to their devoted labors in behalf of the children made orphans at the time of the massacres. We must quote here a portion of Miss Marshall's letter, dated Oorfa, May 23:—

“Lately I have been going out with Miss Chambers in her rounds with the Bible women into the homes of the people. This important branch of mission work has developed largely since the massacre, which created in the hearts of the people a longing after a higher life, and broke down the partition between Gregorians and Protestants.

“There are sixteen Bible women belonging both to the Gregorian and Protestant community. Five of them are devoted to evangelistic work, visiting the women in their homes, and holding religious meetings frequently

in the houses of the people. Eleven of the Bible women take up educational work, teaching women and girls to read the Bible. Wherever possible, influence is used to persuade the parents to send their daughters to school; but of course this is not practicable in the case of married women. Each teacher has an average of forty pupils, making a total of about 450. It is estimated that during the last three years over 1,000 women have learned to read the Bible in this way, and many also to write. Each pupil pays the small sum of one-half penny per week for tuition, the money going to the support of the Bible women, whose salary is supplemented by foreign aid.

“The Bible women are themselves simple and good women, selected from those made widows at the time of the disturbances, and they are able to understand and sympathize with the needs of the people. They almost act as a kind of deaconesses, giving advice in trouble, collecting money for the poor, and helping the women in many ways. There are two sisters, Sultan and Hourom, who are quite special women, with strong, pleasant faces. Both lost their husbands during the disturbance, and their father went mad, and died shortly

afterwards. They were formerly timid women, but their sorrows have so deepened and strengthened their characters that they take leading parts in the good work.

“Thursday is the day that Miss Chambers goes to superintend the Bible work, and hear for herself the progress of the pupils, but the Bible women give the lessons every day. Let us take one as a specimen day. We start out early, immediately after breakfast. We pass along through the narrow, unclean streets, and to reach the first pupil of the day have to pass through a dark, covered passage into the courtyard. For the people here live in groups in a yard, each family occupying one or perhaps two rooms. The home we are visiting is very poor and small, so the young married woman does not ask us to enter, but we sit outside in the courtyard. She reads her lesson from the Bible well and with interest. The ‘bride,’ as young women are called, from the next room comes to listen. Miss Chambers improves the occasion by trying to persuade her to take lessons, for she is neat and clean, and looks a promising pupil. But she complains she is poor and has no money to buy a lesson book. Our brave little pupil tells her she has sold something out of her bridal outfit, and that her neighbor could do likewise. But for the present she turns a deaf ear. We go to other homes, more prosperous, and there both the young daughters-in-law and the spectacled grandmothers are learning together. In one home the poor woman tells us she can scarce learn her lesson, her heart is burning

within her. For she has just heard that her young daughter, lost at the time of the massacre, has been seen at the bath, and she now knows that she is locked up in a Turkish harem. Poor, agonized mother! how can we find words to comfort her! Death were nothing in comparison. Some of the homes are very poor—a bare little room with no window, and only the doorway to give light. And nearly every family has been bereaved. What tales we could hear of those terrible days! Husbands, fathers, sons gone, sometimes hardly one male relative left. Here is an old blind woman living in a dark cell room, left absolutely alone and destitute, and dependent on the neighbors for a bite of food.

“But though one sees much sorrow, there is great encouragement in the work. Here is a poor blind girl repeating her chapter, learned off by heart, as her lesson. Then Anna, one of the pupils, is quite a home missionary. She has learned to read and write herself, and showed me a hymn book she is writing out from hymns committed to memory. She has interested her husband, and he allows her to conduct family worship every day in their home. By her influence the women of her courtyard, as well as her relatives, have become pupils. In her enthusiasm she is always thinking and planning how to reach more people. To those living in our highly civilized Western life the work may seem small and unimportant, for you have to see the joyless and ignorant lives of the women here to realize the blessed influence of giving them the knowledge of a higher life.”

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### Eastern Turkey Mission.

#### RELATIONS WITH THE GREGORIAN CHURCH.

No little friction has arisen in Turkey because of the reception into the orphanages of children whose parents were con-

nected with the old Gregorian church, the authorities of that church fearing, not unnaturally, that these children will be lost to their fold. This fear has led to many complaints against our mission-

aries, although the people have recognized the benevolence of their work. Writing of this matter on June 12, Dr. Raynolds, of Van, says:—

“On June 1st Nersis Episcopos and a Vartabed arrived from Constantinople, the former to assume control of the affairs of the Armenians, taking the chief place among them. I was invited to attend the first anniversary of the opening of the orphanage at the near monastery of Gamravor, where I had a chance to get somewhat acquainted with them both. They are sent especially to oppose the Catholic movement, and preach and talk against them very freely. Some of their remarks might be considered as applying to us also, but they have sought to show a friendly attitude toward us. Last Friday they visited us and spent several hours in going over the orphanage and schools and they expressed themselves as much pleased with what they saw, and showed considerable sense of gratitude for what was being done for the children. The remark was made that if all the American orphanages were like this, there would be no complaint, but that they heard sad things about some of them. I cannot but believe that the objections of the Patriarch have been called out by the misinformation given by some local enemies at those places where objections have been made.

“Our plan is not to send the children to the old church on Sunday, except on special feast days, and only once during the week. It is only recently that they have got ready to give them the instruction in the church history and doctrines which I had agreed some time since

they might give, and the children always attend our service both on Sunday and on week days. Certainly no effort is made to estrange the children from the mother church, but very constant effort is made to establish them in true Christianity, and it seems to me that the effort is quite as successful as could be expected. Several of the boys are now about ready to go forth as graduates of the school and teachers of their people, and if they can go as members of the mother church, and find an entrance to the hearts of the people to whom they go, and be freed from restrictions on their consciences, and all this without having the handicap of the Protestant name, we might hope for far greater results in the way of really extending the Master's Kingdom than could come from sending preachers and teachers as Protestants. This, of course, is not in the way to make a show in statistics.

“Whether the time is ripe for inaugurating such a movement only experience will show, but it does seem to me wise to do whatever we can do at present on these lines, and make an honest experiment. If it succeeds, it helps toward the end we are all aiming for, I suppose—the enlightening of the Armenian church; if it does not succeed, I cannot see that any loss comes; whatever good influence has been exerted can be utilized then in the other direction, if it really proves necessary to return to the old regime. I do not feel sure that this new bishop will take a stand helpful to such a movement, but before his coming there seemed to be a condition of feeling existing that would encourage us in making the experiment.”

### Madura Mission.

#### CONTINUED GROWTH.

DR. CHESTER, of Dindigul, under date of June 20, referring to his large and interesting medical as well as the evangelistic work, speaks

upon their need of reinforcements, saying:—

“The mission work in my villages is increasing, and I feel that I must spend more time in my Christian congregations.

Sunday before last I administered the Lord's Supper, in company with Pastor A. Savaramuttu, to five congregations in the western part of the Dindigul Station, and admitted nine persons to the church, who came from heathenism, on profession of their faith in Christ. I gave them a careful examination, the native pastor assisting me. In this same place, a few months since, I received nine persons to the church. These persons are all of them from a class of low social status, but they are bright, intelligent, earnest, and have fair employment. And the good work is going on among this class, and I would not be surprised if we counted our accessions from them by the hundreds. The native pastor is doing good work among them, and I have three evangelists from *among their own relatives*, who are doing very good work. I pay them but a small monthly wage.

"Another of my congregations, under the care of a catechist, is having a decided increase in church members. And

I have to give no less time and care than formerly to my medical work in the town and district of Dindigul. Work in any of our stations must increase if we give it our earnest supervision. And our native catechists and teachers need our constant superintendence. They need directing and helping. Our monthly meetings with them are often of the greatest value, and it is well worth our while to try and make them so. I have now four of my men in our Mission Theological Seminary at Pasumalai. One of them is supported by a friend in America. I will have work for all of them when through with their studies. I feel more sorry than I can tell you that our Board is still so much troubled from lack of funds. We all of us have to practice the greatest economy in carrying on our station work. It was hard the first year of our retrenchment, and becomes harder each year. The difficulty and trial enter into every part of our work."

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### North China Mission.

LIN CHING. — A FAIR.

MR. PERKINS writes: —

"Our semi-annual meeting was held on May 14. Six members were received by baptism and thirty-two on probation. Places could hardly be provided inside the chapel for our communicants and probationers at the communion service, from which you can imagine a little how we looked at the general service of the morning, at which quite a fair-sized congregation had to find seats outside. Reports from the helpers showed that there are at least two places where the interest is so real that those who meet together are planning to provide themselves with proper rooms for their gatherings.

"The great 4th moon fair followed close after our meeting. As usual, this fair brought to our compound for some two weeks large crowds each day. 'Do

you not go out to see the fair?' asked a man of me. 'No,' I replied, 'the fair comes to see us.' From year to year we notice a gradual improvement in the conduct of the men and women who gather in our front court and in the chapel. A little wearing off of curiosity is noticeable and better attention to the preaching.

"There seems to be no method by which to number the people who come in from all the country round about to this fair. I think it may be put down as perhaps fifty thousand. I call it a fair, for everybody expects to buy or sell something. But the religious element is more prominent in the minds of the people."

A TRAVELING GODDESS.

"The heroine of the occasion is a goddess whose temple and home is near the top of the Tai An mountain. On

the 1st of the 4th moon she is supposed to arrive at this place on a visit. A chair is sent out for her, which comes back through a mile or more of kneeling humanity. When she reaches her temple she proceeds to divide herself up, so that she is claimed by and worshiped in not less than fifteen temples. Other gods share in the religious enthusiasm. Idols that lie in comparative obscurity for the rest of the year are hired out to men who become 'occasional supply' priests. The idol thus farmed out is set up in some public place, with a basket before him for cash, to which the occasional priest looks for his reimbursement. The people have come in to 'do good works' and their demand for objects of worship are met by others whose most pressing need is hard cash. The people are quite free in acknowledging that their idolatry is a rather stupid business. 'Yes, our minds are thick as a bowl of paste.' They also have the inertia of a bowl of paste. But the leaven of the New Kingdom can and will leaven the paste and make it fit for higher uses."

FROM PEKING.

MR. AMENT, under date of June 13, writes:—

"The problem of special meetings is solved, and stirring revival meetings can be held in China, and there is no excuse for a dead church here any more than there is at home. It is time to begin not only to expect, but to demand, results from places where the work has been opened from twenty to thirty years. If there are not results, I think it is time to stop throwing the blame on the hardness of the field and take some of it to ourselves. Wherever there is whole-hearted, consecrated, energetic activity in China for a series of years, there is no place that will not open.

"I want to write of our incipient third church in Peking. You were informed long ago of the interest in the east suburb, from which a goodly number

of people attend our Sabbath services. Among them is the wealthiest man in our Peking churches. He has two sons in the Tung-cho schools and a daughter in the Bridgman school. He feels grateful for the help his family is receiving and is determined to do something for the work. So he has given the church the use of his outside court and has erected a new building which will serve as a schoolroom and meeting place for the Christians on Sabbath evenings. The other Christians give him a merely nominal rental for this building, and that is so small that they have already paid the rent two years in advance. They want to start a school at once. They also propose to carry part of the salary of the preacher, and have a small sum in hand for that purpose. The people are also furnishing the room which the rich man contributes.

"These people have no idea of being helped beyond what is absolutely necessary in the initiation of their scheme. They have gone on faster than I ever dared to hope. This means the beginning of a third church in Peking. Regular evening services will be held there from now on. They do not care to organize a distinct church as yet, feeling a little too weak for that. They will continue their usual contributions to the Teng Shih Kou church while carrying on this work. It is a pleasure to witness the positive enjoyment these people take in pushing on their little church. They have been subjected to considerable persecution, but have stood the test like heroes. I shall be greatly disappointed if we do not see a satisfactory growth in this little plant just outside the East Gate."

THE BRIDGMAN SCHOOL.

MISS HAVEN, writing from Peking July 28, speaks of the first class graduated from the Bridgman School:—

"It did indeed seem like a crowning day as we saw this type of new Chris-

tian young womanhood, our 'joy and crown.' The school has been long in bearing its first ripe fruit. All the girls were unusually fine girls, very good to set a pattern and precedent. We said to one another as we thought of how they appeared, and compared them with some of the classes below, that 'it struck twelve the first time,' but so much depends in China on precedent that it

was quite well that the first graduating class was of such a personnel as to produce a good impression. The select few who were admitted to the graduating exercises were profoundly impressed by them. Two deacons, Wen and Kuo, were so much impressed that one has offered to help financially a poor girl, that she may come to the school, and the other has betrothed his son to one of our girls.

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### Japan Mission.

#### BUDDHIST ACTIVITY.

MR. NEWELL, of Niigata, writes of the incessant labors in which the missionaries of that station have engaged, yet he is obliged to report that the apparent fruitage is comparatively slight. In seeking to account for this state of things Mr. Newell refers to the great activity of the Buddhists, and the innumerable meetings they had held throughout the province of Echigo, seeking to stir up their adherents in view of the revision of the treaties with foreign nations, which, in some way, they had come to believe would be exceedingly detrimental to the Japanese. The letter was written in June, just prior to the time when the new treaties came into operation, and Mr. Newell speaks of the influence of this revival of Buddhism:—

"The unusual activity displayed by the Buddhist priests during the year, in their blind zeal at 'making preparation' for the coming era of mixed residence," has temporarily paralyzed the community, I think. There is no town or village or hamlet or farm in this whole province where these 'preparation meetings' have not been held, and the burden of the preparation speeches has been 'Down with the foreign religion!' (as if, forsooth, Buddhism were an indigenous growth!) An old custom has also been revived by the priests, which compels a man who is removing to another community, to put into the hands of the local temple a document, signed and

sealed, declaring that neither he nor any member of his family have any connection with the *jakyo* (evil religion), withholding his letter of temple-transfer until such a document is produced.

"Within the past few months Echigo has been visited by a dozen priests of national reputation, who have toured the province, received the homage of the faithful, stirred up a few more horrible dreams about the woeful time that is soon coming when this fair land shall be overrun with a foreign horde, of alien faith, whose influence will be to subvert the good old customs of the fathers, and to desecrate the sacred temples. The long procession of these calamity-howlers will reach its climax this month, when the chief abbots of the two great sects of the country—the Higashi Houganji and Nishi Houganji—are advertised to appear here together on the same platform and under the same auspices: the lion and the lamb lying down together, and a little priest to lead them round and exhibit to gaping multitudes the wonderful efficacy of true Buddhist love, that can reconcile these two great antagonists and make them forget their age-long feuds! (One is reminded of the 'happy family' in a menagerie, where a lion, tiger, wolf, and sheep occupied the same cage. When asked in confidence how long they had really lived together, the owner admitted 'about nine months, except the sheep, which has to be renewed occasionally.')



“Under all these circumstances, we cannot help wondering that so many people, as bright as the Japanese pride themselves upon being, can be bamboozled by such twaddle as is being served out to them week after week and month after month by these interested and prejudiced parties; yet on the other hand, it is not so much cause for wonder that the *multitude* should be deeply moved by these constant and united and frantic efforts.

“We remember a saying of a certain man not unknown to fame: ‘You can fool some of the people all the time, and all of the people some of the time; but no man can fool all of the people all of

the time.’ In this conviction we are patiently awaiting the dawn of the era of stern facts, advertised to begin about the first of next month, and by which the minds of the people must certainly become disillusioned—not all at once, perhaps, but surely. A reaction is bound to come when it becomes apparent that the present terrifying predictions are failing of fulfillment, and that the country and its industries are safe from the wild, mad rush of the countless hordes that the present fevered imagination depicts as lying in wait on the borderlands, waiting for the hour to strike. And when the reaction comes it will not be in favor of the priests!”

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### Zulu Mission.

#### THE MINES OF JOHANNESBURG.

MR. GOODENOUGH, in reviewing the year past, refers to the varied work at his station. The political outlook is dark, and the plans of the people are much unsettled. Whatever be the issue of the controversy between the Transvaal and Great Britain, and whatever the immediate future may have in store for this district, nothing can prevent an immense development at Johannesburg, since there is every evidence that the mineral wealth along the reef is practically inexhaustible. The natives are coming from all quarters of Africa, south of the equator, to work in these mines. Of Mayfair, the new outstation close to Johannesburg, Mr. Goodenough writes:—

“The work has been one of thrilling interest to those who have been engaged in it, with its ten or a dozen different services on a Sunday to different audiences, some of whom would hear the gospel for the first time; with the opportunity of preaching every day in the week, and to different people each day; and with the possibility, nay, certainty, that some of the fires which we are lighting shall burn and kindle others

perhaps 2,000 miles away. For here are natives from Barotseland, Nyassaland, and Zanzibar.

“We have longed for the ‘gift of tongues,’ and the Lord has given us the equivalent. Here is our good Joel, who teaches English, Zulu, Xosa, Sesuto, and Dutch, and here is Muti, who speaks the East Coast languages, Sheetswa, Ngitonga, and Sityopi, besides Zulu and English. There have been 225 different natives in the school at Mayfair during the year. Of these thirty-eight have come from Mayfair, Fordeburg, Johannesburg, and the location, and the rest—147—from nine different mines. Tribally divided, according to the language which they speak, they fall into three groups: (1) The Zulu group, 58, among whom are numbered, Zulus, 23; Maxosa, 15; Fingos, 2; Baccar, 1; Swazis, 2; Matebele, 5, and Madabelo, 10. (2) The Basuto group includes Basutoland Basutos, 21; Transvaal Basutos, 35; Barotses, 21, and Zambesians, 7. (3) The East Coast group, 81, includes Batswai, 21; Batyopi, 1; Portuguese and Shanganes, 14, and Transvaal Shanganes, 45. Of the different tribes, I think the Basutos are

most ready to hear the gospel, and the Batyopis the least ready."

In view of the great number of natives from all parts of South Africa Mr. Good-enough naturally speaks of that region as "*our mine*, not of gold that perisheth, but of mortal souls for whom Christ died." While it seems to him to be the grandest mission field of South Africa, he adds:—

"The hindrances are such as to appall any one, looking at the work from a human standpoint. At the Simmer and Jack mine, where 4,600 natives are in a

single compound, the compound manager said to me last Sunday: 'I should think this compound preaching would be heart-breaking work.' And yet it was in this very compound that one of the most repulsive looking Shanganes—a witch doctor named Diamond—was converted. That was two years ago, and for more than a year, until he went home, he was a shining light in that compound. The natives used to say, 'When we see the change in Diamond we see the power of the Lord, and we believe what the missionaries tell us is true.'"

## NOTES FROM THE WIDE FIELD.

### AFRICA.

DESTRUCTION OF IDOLS.—We find in the *Church Missionary Intelligencer* an account of a remarkable movement in abolishing idolatry at a place named Ugbolu, in the Niger Mission. The story is so interesting that we give it in full:—

"After one of the meetings a man named Maduagu remained behind. This man is noted as the greatest hunter of the place, and is reputed to have killed ten hippopotami, ten buffaloes, an elephant, and a vast number of wild boars, deer, porcupines, monkeys, etc. Although not a native of Ugbolu, yet he has attained such power and influence as to take precedence of even some of the kings. He asked what was to be done with the idols. I told him they were to be taken out of his house and publicly destroyed. To this he agreed, and we arranged that it was to be done at three P. M., when those who went to farm would have returned. An hour afterwards one of the young men brought us his idols and told us to come into his house in the afternoon and see if there was anything else that should be removed. Charles and I then sought a quiet corner and poured out our hearts in gratitude to God for such signs of encouragement. At three o'clock we assembled all the young men and some of the children who were learning to read, and went to Maduagu's house. Many of the heathen, drawn together by curiosity, came also to see. After singing and prayer, the work of destruction began. Maduagu's *Ikenga*—the chief idol, that was believed to have endowed him with power to become a famous hunter—was brought out. It was armed with knives and matchets, with which it was to execute vengeance on Maduagu's enemies. It had also ornaments of several strings of cowries, horns of buffaloes, tusks and teeth of hippopotami, making it, on the whole, a hideous-looking object. The helpless idol was very soon deprived of these paraphernalia and put into a basket, together with a number of other smaller ones, and sent to the mission yard to await the public burning. From Maduagu's house we were invited to another, and then another, and another, to our greatest astonishment and gratitude. In every house to which we were invited not only did we remove the wooden idols and destroy those of earth, but also every vestige of superstition, be it only a little horn and a piece

of rag tied together. I cannot state correctly the number of medicine pots that we smashed into atoms, but forty would be the lowest number. These had been prepared by the country doctors for various purposes: some for driving away witches, some for good luck, and some for driving away enemies in time of war. The horrible stench emitted from some of these medicines was enough to cause malarial fever, and the wonder is that our deluded brethren could have believed that these abominable things could have helped them in any way."

UGANDA. — The progress of the native church in Uganda is shown by the fact that it has begun what is comparatively a new thing in Christian lands, namely, the observance of Hospital Sunday. It seems that in February last the cathedral at Mengo was filled with some 3,000 native Christians, and an address was made upon Christ's merciful care of the sick and the duty of Christians to follow his example. The native government is taking hold of the work of building a new hospital and will supply the labor for its construction. The patients at the dispensary have numbered something over 6,000.

THE RESCUED GALLAS. — It will be remembered that some ten years since an Arab slave dhow was captured, having on board a large number of Galla children, captured in Africa for slaves, who were being taken into Arabia. There were sixty-four of them, forty-two boys and twenty-two girls. After having been landed at the Keith Falconer Mission at Aden, in Arabia, it was decided that the best place to rear them was at Lovedale, in South Africa, and they were transported thither. After ten years a report has now been published, giving in brief a story of each of the sixty-four. Thirteen have died, some of them rejoicing in Christian hope; the survivors, most of them professing Christians, have nearly all gone forth to advance Christian civilization in South Africa. In the list that is before us some are recorded as tradesmen, painters, photographers, gardeners, masons, etc. Some of the girls are housemaids and nurses. Altogether the report of these rescued children is most cheering, but it does not appear that any of them have undertaken to return to the Galla country to preach the gospel to their own people.

NGONILAND. — In our July number, page 297, we reported the remarkable religious awakening among the Ngoni in Central Africa. The *Missionary Record* of the United Presbyterian Church for September reports another extraordinary accession among these people so recently out of darkest heathenism. There is a report now of the baptism at Ekwendeni of 457 persons. Some 3,000 visitors came to that place from the villages round about, and after services lasting two or three days the rite of baptism was administered by four different clergymen.

Dr. Laws says: "Ninety fell to my lot—exactly ten times the number I had baptized in the first nine years of the mission. Four vernacular languages were used during the services. What a change for some of these men! The scars of old war raids were on not a few. I should have liked a peep into the mind of one man with the depression of an old fracture in his skull, and know the story of his past and present ideas as to religion and duty. In all 309 adults were baptized that day. Sabbath began with a morning meeting, while in the forenoon the Lord's Supper was observed by 672 communicants. At that service 6,661 persons were counted as they retired, and several hundreds had already left unable to hear. Fully 7,000 had been present."

Dr. Laws says that now, instead of the burden of weary waiting and sowing, comes the burden of harvest. There are already 1,700 catechumens and almost unlimited room for extension.

KHARTOUM.—The Church Missionary Society of England is much disappointed that, contrary to expectations, British authorities refuse permission to begin a Christian mission at Khartoum. Traders are permitted to go there, but the Sirdar, Lord Kitchener, deems it unsafe to establish a mission lest it should arouse the fanaticism of the Moslems and cause disturbances. The society points to the history of Indian missions and especially to the opening of a mission at Peshawar shortly after the mutiny, when the fanaticism of the people was at its height, with no evil results. At that time Sir Henry Edwardes made a memorable declaration: "I say plainly that I have no fear that the establishment of a Christian mission at Peshawar will tend to disturb the peace. It is, of course, incumbent upon us to be prudent, . . . but having done that, I should fear nothing. . . . Above all we may be quite sure that we are much safer if we do our duty than if we neglect it."

## INDIA.

WORK FOR LEPERS.—*The Indian Witness* gives a cheering report taken from the quarterly number of *Without the Camp*, the organ of the Mission to the Lepers in India and the East. This is the semi-jubilee of the mission.

"Twenty-one asylums, entirely owned and supported by the society, now stand as havens of refuge for these most hopeless wrecks of humanity, while fourteen homes for their untainted children are achieving the double purpose of rescuing these little ones from this foul disease and training them in the faith of Christ. Besides these, which are the main results of twenty-five years' work, Christian teaching in fourteen other places among these needy and sorrowful people is provided by the mission. It is most important that whatever is given to this fund, which is a building fund, should be over and above ordinary contributions, as otherwise it would hamper rather than help forward the work."

A MOHAMMEDAN CONVERT.—The *Church Missionary Intelligencer* for August contains an interesting account of a Mohammedan Maulvi, who had been a student for many years under Moslem teachers, and for the past three years has been in contact with Christian missionaries. Here is the brief story:—

"His mind was in a state of unrest, and he could not find in the Koran a divinely appointed way of salvation. His teacher told him that God was merciful; that by almsgiving, fasting, prayer, etc., he would obtain eternal life. Abdul listened to Christian preachers as opportunity offered, and had interviews with some padris. A Bible was given him, which he began to study. Subsequently he became the leader of the Mohammedan community at Malegâm. In 1897 he organized famine relief for the Mohammedans, in order to prevent their associating with Christians. Every Friday he started opposition preaching in front of the large mosque, which is only a few yards from the Church Missionary Society preaching hall. He came into the hall for discussion sometimes, and the missionaries found that he was familiar with the Bible, as he quoted chapter and verse for some of his statements. Last year, during the hot season, he visited Basim, in Berar, where he came into contact with the workers of the Methodist Episcopal Mission. As the outcome of discussions with them he asked the Mohammedans there to show him from the Koran 'the way of salvation for sinners.' Failing to do so, to their astonishment he announced his intention of becoming a Christian. The Mohammedans tried to poison him. For this some of them were prosecuted and punished. The convert visited Malegâm in September, 1898, for the double purpose of asking pardon of the Christians for all the trouble and pain he had given them, and also of publicly announcing to the Mohammedans there his change of faith. The preaching hall

was filled to its utmost capacity. He prayed most earnestly, and then gave a very stirring address for about an hour, showing how he had been led to take the position of a disciple of the Lord Jesus."

THE ANTI-SHANAR RIOTS. — The riots in Southern India to which we referred in our last number, instigated by the Marava and Kalla castes against the Shanar caste, are still continuing, though the government is exerting itself to prosecute the rioters. Mr. Chandler, of Madura, reports that many Shanar villages have been destroyed, men, women, and children being killed. The English Church missionaries in the Tinnevely report that three churches and 150 Christian houses have been burned and 200 others looted. The sad feature of the case is the wholesale turning of many Shanars to Mohammedanism, to escape their foes, 900 in one village going over in a body.

## CHINA.

GROWTH IN MANCHURIA. — Reports of the extraordinary advance of missionary work in Manchuria are continually coming to hand. At the May meeting of the Manchuria Presbytery the following figures were presented indicating the growth of the past two years: —

	May 1, 1897.	May 1, 1898.	May 1, 1899.
Elders,	17	27	37
Deacons,	171	294	414
Churches,	104	181	246
Members,	5,788	10,255	15,490
Catechumens,	6,300	9,442	8,875
Schools,	59	64	93
Scholars,	692	932	1,054

## NOTES FOR THE MONTH.

## SPECIAL TOPICS FOR PRAYER.

*The Annual Meeting of the Board:* That the Spirit of God may rest in full measure upon His people as they shall assemble, and that their hearts may be so knit together in love one to another and to their one Master, that they shall devise liberal things in behalf of His Kingdom.

*For the missionaries about to depart,* and for those they leave in this land, as well as for those to whom they go to minister. (See page 396.)

## ARRIVALS IN THIS COUNTRY.

August 26. At Boston, Rev. Edward Riggs and wife, of the Western Turkey Mission.

July 19. At San Francisco, Dr. Edward R. Wagner and wife, of the North China Mission.

## ARRIVALS ABROAD.

July 7. At Marsovan, Western Turkey, Rev. George E. White and wife.

## DEPARTURES.

August 21. From Vancouver, Rev. and Mrs. Elwood G. Tewksbury, Miss Nellie N. Russell, and Miss Virginia C. Murdock, M.D., returning to the North China Mission.

September 9. From New York, Miss M. E. Brewer, returning to the Western Turkey Mission; also Mrs. Josephine L. Coffing and Miss Charlotte D. Spencer, to rejoin the Central Turkey Mission. Miss Spencer, who went to Turkey in 1875 and returned on account of ill health in 1884, has so far recovered her health that she has received reappointment, and she writes: "I feel it a great privilege to stand again in the old relations. 'Once a missionary always a missionary,' is certainly true of the inner life, if not of the outer."

September 11. From Vancouver, Rev. Joseph E. Walker, returning to the Foochow Mission.

## PERSONAL NOTES.

Miss Edith S. Shaw, of Kidder, Mo., and Miss Ada B. Chandler, of Andover, Mass., though not under appointment by the Board, sailed September 11 for temporary service in Kobe College, Japan.

Miss Elizabeth B. Huntington, of the Eastern Turkey Mission, and Miss Fannie A. Gardner, of the Japan Mission, unable to return to the service, have resigned their connection with the Board.

Dr. and Mrs. W. L. Hall, unable to remain in Shansi, have returned to this country and have withdrawn from the service of the Board; as have also Dr. and Mrs. B. N. Bridgman, of the Zulu Mission, a step rendered necessary on account of Mrs. Bridgman's health. Dr. Bridgman has settled as a physician in Jamaica Plain, Mass.

## DONATIONS RECEIVED IN AUGUST.

## MAINE.

Bangor, 1st Cong. ch., toward support Rev. C. S. Vaughan, 250;	
Rev. Salem D. Towne, 5,	255 00
Bath, Winter-st. Cong. ch.	78 58
Boothbay Harbor, Emily D. Thorpe,	5 00
Bremen, Mr. and Mrs. John Fiske,	2 00
Bristol, Cong. ch.	43 06
Brunswick, Geo. T. Little,	25 00
Bucksport, Mrs. Henry Blodget,	25 00
Cape Elizabeth, 1st Cong. ch.	13 50
Castine, Mrs. C. M. Cushman,	5 00
Dedham, Cong. ch.	2 00
East Otisfield, Mrs. Susan K. Loring,	5 00
Gorham, John T. Parkhurst,	10 00
Greenville, Friend,	5 00
Hallowell, South Cong. ch.	16 00
Holden, Cong. ch.	7 00
Kenduskeag, P. A. Case,	5 00
Madison, Lizzie M. Bixby,	1 00
Monmouth, Ida M. Pierce,	2 00
North New Portland, Cong. ch.	2 00
Old Orchard, Miss Emily C. Wheeler, a thank-offering,	10 00
Portland, State-st. Cong. ch., 300; 2d Parish Cong. ch., 50, E., 100; Benj. Darling, 25; A thank-offering, 10,	485 00
Presque Isle, Cong. ch.	8 00
Sherman Mills, Washburn Memorial,	5 00
South Berwick, S.,	10 00
South Freeport, Cong. ch.	11 00
So. Norridgewock, Cong. ch.	38 00
Washington, Cong. ch.	10 00—1,084 14
<i>Legacies.</i> —Tremont, Alexander R. Plumer, by Chas. K. Wentworth, Ex'r,	3,376 87
	4,461 01

## NEW HAMPSHIRE.

Amherst, Rev. A. J. McGown,	5 00
Atkinson, Cong. ch.	46 82
Brentwood, Cong. ch.	20 00
Colebrook, Cong. ch.	10 00
Concord, Rev. F. D. Ayer, 5; Julia R. Carpenter, 5,	10 00
Croydon, Cong. ch.	25 00
East Sullivan, Cong. ch.	5 00
Exeter, Nathl. Gordon, 100; Mary Gordon, 5; a friend, 2,	107 00
Francestown, Cong. ch.	25 00
Gilmanton, M. E. H.,	20 00
Greenfield, Cong. ch.	8 00
Greenland, Cong. ch.	47 80
Hanover Center, a friend of missions,	2 00
Haverhill, Cong. ch.	25 10
Hebron, Union Cong. ch.	13 16
Henniker, Cong. ch.	71 00
Hooksett, Cong. ch.	9 00
Hopkinton, Thank-offering,	15 00
Hudson, Cong. ch.	14 80
Jaffrey, Cong. ch.	36 94
Manchester, J. W. Johnston,	100 00
Mt. Vernon, Cong. ch.	5 55
New Ipswich, J. E. F. Marsh,	5 00
New London, Emma L. Maynard, 1 50; —, 10,	11 50

Newmarket, Cong. ch.	8 00
North Hampton, the late E. Gove,	1,122 73
Pelham, Cong. ch.	51 30
Pembroke, a deceased Friend,	1,500 00
Penacook, Rev. T. S. Smith,	10 00
Plymouth, Cong. ch., 52.27; Mrs. Deborah K. Davis, in memory of Mrs. Mary B. Keniston, 10; W. C. Landis, 1,	63 27
Portsmouth, North Cong. ch.	131 23
Salem, Rev. Wm. T. Bartley,	5 00
Stratham, Cong. ch.	5 00
Walpole, Cong. ch.	33 82
Warner, Mrs. A. G. H. Eaton, Mrs. Ruth W. Sargent, and Sarah A. Sargent,	4 00
West Concord, Mary C. Rowell,	5 00
Wolfeboro, 1st Cong. ch.	27 05—3,605 07
<i>Legacies.</i> —Concord, Hannah A. and Fannie A. Goss, by Rev. James L. Hill,	1,000 00
Francestown, Jennie M. Bradford, by S. D. Downes, Ex'r,	200 00—1,200 00
	4,805 07

## VERMONT.

Barton, Cong. ch., 23 68; do., A member, 1 00,	24 68
Bennington, 2d Cong. ch.,	141 24
Bennington Center, Old First Cong. ch., 66 50; Mrs. M. W. Hicks, 1 00,	67 50
Brattleboro, Center Cong. ch.	67 27
Bridport, Cong. ch.	22 00
Burlington, 1st Cong. ch., member, to const. PROF. J. K. CHICKERING, H. M., 100; College-st. Cong. ch., 30,	130 00
Cambridge, Mrs. Charlotte Safford	25 00
Chelsea, Cong. ch.	18 15
Coventry, Cong. ch.	25 00
Danville, Rev. S. Knowlton,	25 00
Derby, Cong. ch.	10 00
Dorset, Cong. ch.	57 26
East Corinth, Cong. ch.	7 75
Fair Haven, 1st Cong. ch.	12 56
Franklin, Cong. ch.	26 38
Georgia, a Friend,	10 00
Grand Isle, J. W. Hoag and wife, 10; Mrs. Martha Ladd, 3,	13 00
Greensboro, Cong. ch., 2.50; a Friend, 6,	8 50
Guilford, Mrs. Lucy I. Chandler,	1 00
Johnson, Cong. ch.	47 00
Lyndonville, Cong. ch.	9 11
McIndoes, Cong. ch.	25 00
Manchester, Cong. ch., 92.11; Saml. G. Cone, 50,	142 11
New Haven, —,	5 00
Newport, Cong. ch.	15 37
North Bennington, Cong. ch., of which 29.18 from Green Box Bank, 132 49	
Northfield, Cong. ch., 24 02; Y. P. S. C. E., for native preacher, Madura, 5,	29 02

No. Hyde Park, Senior and Junior Y. P. S. C. E., toward support		
Rev. D. S. Herrick,	5 00	
Orwell, Cong. ch.	35 75	
Pawlet, Cong. ch.	5 00	
Putney, Mrs. A. S. Taft,	10 00	
Rutland, W. R. Page, 10; Frank P. Robinson, 2,	12 00	
St. Johnsbury, Mrs. Horace Fairbanks, 500; Rev. C. F. Morse, 65,	565 00	
Saxton's River, Cong. ch.,	13 00	
Sherburne, Cong. ch., 5; Rev. Wm. Hazen, 15,	20 00	
Stowe, Cong. ch., 53.50; A thank-offering for a life, 10,	63 50	
Strafford, Cong. ch.	40 00	
Underhill, Cong. ch.	8 25	
Waterbury, Cong. ch.	43 03	
Westfield, Cong. ch.	10 00	
Willoughby, Friends, through C. O. Gill,	7 00	
Woodstock, Cong. ch., 533.11; Mrs. Julia Billings, 500,	1,033 11	-2,968 04
Legacies. — Essex, N. Lathrop, add'l,	10 00	
		2,978 04

## MASSACHUSETTS.

Abington, 1st Cong. ch.	13 26
Amherst, North Cong. ch., 13; 1st Cong. ch., 2,	15 00
Andover, Chapel ch., a member, 3; do., add'l, 10; W. L. Ropes, 10,	23 00
Ashby, Orthodox Cong. ch.	22 85
Auburndale, Cong. ch., 211; Mrs. Mary Worcester, 50; Rev. and Mrs. F. E. Clark, 25,	286 00
Ayer, 1st Cong. ch., Mr. and Mrs. Wm. McLean,	5 00
Barnstable, West Cong. ch.	5 00
Bedford, Barnabas, 10; A Friend, 10,	20 00
Berkeley, Cong. ch.	26 45
Beverly, Dane-st. Cong. ch., Friend, 20; Friend, as memorial offering, 25; Friend, 5,	50 00
Boston, Allston Cong. ch., 412.76; 2d ch. (Dorchester), 123.76; Berkeley Temple, 50; Harvard Y. P. S. C. E., toward support of Dr. Wellman, 10; Eliot ch. (Roxbury), a mita box for W. C. Africa, 6; C. B. Botsford, 25; Edward S. Farwell (Dorchester), 10; Rev. Arthur Little, D.D., 15; Ludwig Gerhard, 6; N. A. W. and F. A. W., 5; Mrs. Greenleaf, 5; Mr. and Mrs. John S. Learoyd, 5; Miss M. E. Cooke, 2; C. Foster (Dorchester), 2,	677 52
Boxford, Cong. Sab. sch., for work in Trebizond,	15 00
Bradford, 1st Cong. ch.	31 00
Brockton, Mrs. Mary Lawson,	5 00
Brookline, Harvard Cong. ch., 5; Wm. Lincoln, 10; Friend, 500,	515 00
Byfield, Cong. ch., special,	5 00
Cambridge, Mary E. Brewer, 30; Geo. O. Robinson, 25; Friend, 1,000; do., 1,	1,056 00
Central Village, Mary S. Macomber and sister, for Ponasang Hospital,	2 00
Chicopee, Herbert P. Woodin,	5 00
Chicopee Falls, S. M. Cook,	20 00
Cohasset, Cong. ch.	40 00
Concord Junction, Union Cong. ch.	11 00
Curtisville, Cong. ch.	16 16
Dalton, Mrs. Z. Marshall Crane,	250 00
Dedham, 1st Cong. ch.	122 20
Dover, Cong. ch., add'l,	4 00
Dracut, Central Cong. ch.	5 20
E. Bridgewater, Union Cong. ch.	4 49
Eastondale, F. H.	1 00
E. Walpole, Cong. ch., 10; Anna, Minnie and Nora Peterson, 15c,	10 15
Fall River, Fowler Cong. ch., 30.30; Thos. J. Borden, 100; Friend, 10,	140 30
Fitchburg, Calvinist Cong. ch., 23.67; Rollstone Cong. ch., 13.25; J. May Gould, 5; Mrs. A. E. Andrews, 1,	42 92
Florence, Harriet R. Cobb,	3 00

Grafton, Cong. ch.	56 35
Greenfield, Mrs. Mary K. Tyler,	15 00
Groton, A Friend,	200 00
Haverhill, Riverside Cong. ch., 7.50; Fourth Cong. ch., 2.65; Mary F. Taylor, 10,	20 15
Holliston, 1st Cong. ch.	51 77
Holyoke, 2d Cong. ch., 57.10; 1st Cong. ch., 26.50,	83 60
Housatonic, Cong. ch.	25 00
Hubbardston, Mrs. A. M. Norton,	2 00
Hyde Park, Blue Hill Evangelical Society,	7 00
Lancaster, Cong. ch.	22 40
Lee, Cong. ch., 380; —, 1,	381 00
Lincoln, Cong. ch.	261 00
Littleton Common, Friend,	3 00
Lowell, Highland Cong. ch., Friend,	7 00
Malden, 1st Cong. ch.	5 00
Mattapoisett, Cong. ch.	18 02
Medford, Friend,	2 00
Middleboro, Central Cong. ch.	2 47
Middleton, Cong. ch.	1 50
Natick, 1st Cong. ch.	203 50
Needham, A. B. Dresser,	2 00
New Bedford, North Cong. ch., of which 353 toward support Rev. F. R. Bunker, 377.65; Trinitarian ch., 51.95; Friend, 100,	529 60
Newbury, First Cong. ch.	18 35
Newburyport, North Cong. ch., Member,	20 00
Newton, Eliot ch., add'l, 150; do., Mrs. J. W. Davis, 10; Margaret Wilder, 20; E. F. Wilder, 10; S. M. Duncklee, 10,	200 00
Newton Center, 1st Cong. ch., Extra-cent-a-day Band,	30 00
Newtonville, L. E. A., 5; K. S. A., 5,	10 00
North Attleboro, Lizzie B. Day, 17.50; Susan B. Thacher, 1; Calista C. Thacher, 1; Sarah F. Drown, .50; Mrs. E. S. Horton, 5,	25 00
North Chelmsford, Rev. J. B. Cook,	1 00
North Hadley, 2d Cong. ch.	23 84
Northampton, 1st ch. of Christ, 573.81; 1st Cong. ch., 10; Edwards Cong. ch., 20.01; do., Mr. and Mrs. Solomon Clark, 10; F. Mabel Winchell, 5,	618 82
North Wilbraham, Grace Union Cong. ch.	20 75
Norton, Mrs. E. B. Wheaton, 200; Students Wheaton Seminary, 5,	205 00
Oxford, Cong. ch., to const. GEORGE LAIRD CAMERON, H. M.	132 85
Pittsfield, George Wells, 15; J. S. Sears, 5; Friend, 5,	25 00
Plymouth, Rev. S. S. White,	10 00
Quincy, Rev. Edward Norton,	10 00
Reading, Cong. ch.	18 00
Salem, Crombie-st. Cong. ch., 117.83; A deceased friend, 45 00,	162 83
Sheffield, Cong. ch.	12 21
South Braintree, Cong. ch.	15 00
Southbridge, Cong. ch.	46 75
South Deerfield, Cong. ch.	45 00
Southfield, Cong. ch.	5 25
South Hadley Falls, Cong. ch.	33 21
Southampton, Cong. ch.	52 50
South Sudbury, Memorial Cong. ch.	11 79
South Westmouth, Old South Cong. ch.	20 00
Springfield, D. F. Atwater, 10; W. S. H., 10; Olivet, 10,	30 00
Sterling, Cong. ch.	10 00
Taunton, Edward F. Delano,	15 00
Walpole, John A. Way, to const. HELEN M. WAY, H. M.,	100 00
Waltham, Mrs. H. M. Bill,	20 00
Ware, First Cong. ch.	33 60
Wellesley, Mrs. E. N. Horton,	10 00
Wenham, Cong. ch.	25 00
West Boxford, Cong. ch.	7 50
West Boylston, 1st Cong. ch.	24 40
Westfield, 2d Cong. ch., "S.," 10; Ida M. Shepard, 10; H. Holland, 4,	24 00
Westhampton, Cong. ch.	22 00
West Newton, E. F. Simmons,	2 00

Whitinsville, Cong. ch., 1,811.99; Es-	
tate Wm. H. Whittin, 500,	2,311 99
Wilkinsonville, Carrie W. Hill,	20 00
Williamstown, Church of Christ in	
the White Oaks, 5; President and	
Mrs. Franklin Carter, 100,	105 00
Winchendon, Dr. Josiah Abbott,	50 00
Woburn, 1st Cong. ch., Rev. and	
Mrs. J. L. Fowle,	25 00
Worcester, Central Cong. ch., X, 25;	
Central Cong. ch., 260; Park Cong.	
ch., 25; Old South Cong. ch., a	
Member, 10; Mrs. G. Henry Whit-	
comb, 20; C. E. Hunt, 15; Mrs. E.	
J. Pelton, 5; Mrs. H. M. Smith, 2;	
Friend, 25; Cash, 10,	397 00
— C. Hill, 150; Friend, 100;	
Cash, 100; for medical work, 10;	
Wedding fee, 10; Unknown, 5;	
Friend, 1; do., 1,	377 00—10,730 50
<i>Legacies.</i> —Leicester, Hannah W.	
Chilson, by C. G. Stearns, Ex'r, 150 00	
Lowell, Mrs. Lucinda R. Parker,	
add'l,	266 69
Worcester, Albert Curtis, by E. B.	
Stoddard, Ex'r,	4,500 00—4,916 69
	15,647 19

## RHODE ISLAND.

Central Falls, Cong. ch.	69 29
Pawtucket, Cong. ch.	100 00
Peacedale, Cong. ch.	227 79
Providence, Union Cong. ch., 500;	
Pilgrim Cong. ch., 144.24; Y. P.	
S. C. E., of Beneficent Cong. ch.,	
for native preacher in India, 15; A	
Friend, 10,	669 24
Slatersville, Rev. Albert Donnell,	1 00—1,127 32

## CONNECTICUT.

Barkhamstead, Lilla M. Harmon,	1 00
Bridgewater, Cong. ch.	12 33
Brookfield Center, Cong. ch.	37 75
Buckingham, Cong. ch., W. H. Howe,	10 00
Danbury, 1st Cong. ch.	10 00
East Haddam, 1st Cong. ch.	26 93
East Hartland, Cong. ch.	17 00
Ellington, Friend,	5 00
Ellsworth, Cong. ch.	9 50
Farmington, 1st Cong. ch.	40 00
Goshenbury, 1st Cong. ch.	162 25
Goshen, F. M. Wadhams,	10 00
Griswold, 1st Cong. ch., 28.50; Mrs.	
Austin Geer, add'l, 25,	53 50
Groton, Cong. ch.	2 00
Guilford, Mrs. J. H. DeForest,	5 00
Hadlyme, R. E. Hungerford,	20 00
Hartford, 1st Cong. ch., 600.89; Park	
Cong. ch., 36.91 Asylum Hill	
Cong. ch., two Friends, 22; do.,	
Friend, 5; Chas. B. Smith, 1,000;	
Dwight Loomis, 100; Harriet M.	
Thompson, for native preacher, No.	
China, 30; H. D. Olmsted, 15;	
Mrs. C. W. Driscoll, 3,	1,812 80
Harwinton, Cong. ch.	22 03
Lebanon, two Friends in 1st Cong. ch.	30 00
Litchfield, 1st Cong. ch.	56 50
Madison, Mrs. J. E. Lewis,	5 00
Meriden. Center Cong. ch., 100; W.	
H. Catlin, 25,	125 00
Middlebury, Cong. ch.	10 00
Middlefield, Friend,	100 00
Middlesex Co., a Friend, for native	
preacher in China,	30 00
Middletown, 1st Cong. ch., 52.84;	
Julia Gilbert, 50,	102 84
Milford, Elliste B. Platt,	5 00
Mystic, Cong. ch.	18 00
Nepaug, Cong. ch.	17 82
New Britain, 1st ch. of Christ,	175 00
New Fairfield, Ladies' Home Miss. Soc. 5 00	
New Haven, Dwight-pl. Cong. ch.,	
E. K. T., 2; P. S. Ingham, 2; a	
thank offering for the gracious rain,	
5,	9 00
New London, 1st ch. of Christ,	25 00

Northfield, M.,	10 00
Norfolk, Alfred T. Perry,	25 00
Norfolk, Cong. ch.	12 00
Norwich, Broadway Cong. ch., for	
support Rev. J. D. Davis, 1,100;	
Park Cong. ch., 524.70; J. S.	
Ropes, 100,	1,724 70
Preston, Cong. ch.	26 00
Salisbury, Cong. ch., 47.44; A Friend, 2,	49 44
Short Beach, Mrs. W. D. Love,	5 00
Somers, Cong. ch.	33 10
Somersville, Cong. ch.	10 00
Southbury, Cong. ch.	14 70
So. Glastonbury, Cong. ch.	25 00
Southington, First, for native helpers,	
care Rev. W. C. Elwood,	75 00
Southport, Eliza A. Bulkley,	300 00
Stonington, 1st Cong. ch.	25 56
Stratford, Cong. ch. (of which 5.30	
Stratford M. C. and 4.70 Oroonoco	
M. C.), to const. with other dona.	
Mrs. MYRA C. WELLS, H. M.	65 26
Terryville, Mrs. Harriet Hunter,	5 00
Thomaston, 1st Cong. ch.	9 04
Thompson, Cong. ch.	40 16
Tolland, Cong. ch.	64 60
Torrington, Cong. ch., 29.34; A. H.	
N., 5;	34 34
Trumbull, Cong. ch.	11 00
West Haven, W. H. Moulthrop, for	
catechist, India,	10 00
West Woodstock, C. E. H.,	5 00
Windsor, 1st Cong. ch.	25 00
Winsted, 2d Cong. ch., a Friend, 2;	
H. A. and L. S. Russell, 5,	7 00—5,583 15
<i>Legacies.</i> —Cornwall, Silas C. Beers,	
add'l,	518 18
	6,101 33

## NEW YORK.

Albany, Mrs. George C. Treadwell,	25 00
Angola, Miss A. H. Ames,	5 00
Antwerp, 1st Cong. ch.	7 48
Aquebogue, Cong. ch.	8 00
Aurora, Rev. Dean Walker,	15 00
Bigelow, Cordelia Barker,	50
Binghamton, 1st Cong. ch., 522.39;	
Frances E. Shearer, 5,	527 39
Brockport, Birthday Gift,	20 00
Brooklyn, Mrs. Wm. F. Merrill, 100;	
Mrs. Peter McCartee, 15, and Mr.	
and Mrs. J. H. Prentice, 15, for	
native preacher, China; Ruth By-	
ington, 20; Marion L. Roberts, 10;	
Fanny D. Fish, 5; Charles A. Clark,	
1,	166 00
Clifton Springs, Dr. and Mrs. F. W.	
Spaulding, to const. Rev. S. H.	
ADAMS, D. D., H. M.,	100 00
Cornwall, an Anarchist,	3 00
Elbridge, Cong. ch.	16 20
Fairport, A. M. Loomis,	15 00
Fishkill-on-Hudson, Minnie T. Kit-	
tridge, 10; Chas. S. Kittredge, 5,	15 00
Homer, a deceased Friend,	4,000 00
Honeoye, Mrs. M. Worthington,	1 00
Ithaca, Friend,	5 00
Lisbon Center, W. H. Forsythe,	5 00
Mannsville, Cong. ch.	10 00
Middletown, Cong. ch.	32 20
Mt. Sinai, Cong. ch.	10 27
New York, Z. Stiles Ely, 1,000; G.	
G. Williams, 150; Theo. F. Judd,	
10; Friend, 250,	1,410 00
Patchogue, Francis C. Brown,	10 00
Pittsford, Mrs. C. E. Collins,	1 00
Port Leyden, Rev. James W. Fenner,	3 00
Poughkeepsie, First Cong. ch., to-	
ward salary Dr. Reynolds,	100 00
Siloam, Cong. ch.	11 31
Syracuse, Plymouth Cong. ch.	53 82
Walton, 1st Cong. ch.	118 44
West Bloomfield, Cong. ch.	29 35
Westmoreland, First Cong. ch.	8 50—6,732 46
<i>Legacies.</i> —Warsaw, Mrs. Sarah C.	
Alton, by L. A. Hayward, Ex'r,	
add'l,	15 00
	6,747 46



NEW JERSEY.

Closter, Cong. ch., Rev. C. A. S.	
Dwight,	5 00
Dumont, J. E. Pratt, m.d.	10 00
East Orange, Mrs. C. D. Dill,	10 00
Haworth, Cong. ch., Woman's Aid Society,	65 48
Lawrenceville, Chas. H. Willcox,	50 00
Madison, J. P. Roberts, 5; J. R., 2,	7 00
Newark, Kate L. Hamilton,	5 00
New Brunswick, Friend,	5 00
Passaic, Edwin F. Clark,	5 00
Plainfield, J. O. Niles,	3 00—165 48

PENNSYLVANIA.

Abington, Presbyterian ch.	60 00
Alleghany, Sidney M. Youngs,	5 00
Braddock, 1st Cong. ch.	3 00
Bradford, Mrs. E. S. Beckwith,	5 00
Cambridge Springs, Mrs. A. B. Ross,	10 00
Centerville, Rev. C. W. Grupe and wife,	4 00
E. Smithfield, C. H. Phelps,	10 00
Lancaster, a Friend,	8 00
Lansford, Welsh Cong. ch.	7 00
McKeesport, Cong. ch.	5 25
Neath, Cong. ch.	4 06
Philadelphia, Central Cong. ch.	15 00
Ridgway, 1st Cong. ch., Woman's Miss'y Soc.	5 00
Wheatland, Cong. ch.	3 00—144 31

MARYLAND.

Baltimore, Rev. and Mrs. Thos. M. Beadenkoff	10 00
Frostburg, Cong. ch.	5 00—15 00

DISTRICT OF COLUMBIA.

Washington, R. Dunning, 75; Gen. E. Whittlesey, 50,	125 00
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FLORIDA.

St. Petersburg, Cong. ch.	6 63
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ALABAMA.

Anniston, Cong. ch., 85c; Woman's Miss. Soc., 3; King's Daughters, 27c.	4 12
Sulligent, Union Ridge, Cong. ch.	1 40—5 52

TENNESSEE.

Jonesboro, Cong. ch.	2 25
Knoxville, Pilgrim Cong. ch.	10 00
Oakdale, Cong. ch.	2 70
Robbins, Cong. ch.	7 40—22 35

INDIANA.

Kokomo, H. W. Vrooman,	10 00
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MISSOURI.

Aurora, 1st Cong. ch.	25 00
Bonne Terre, Cong. ch.	12 00
Cameron, Cong. ch.	13 08
Kansas City, 1st Cong. ch.	131 82
St. Joseph, Swedish Cong. ch.	7 00
St. Louis, Immanuel Cong. ch., 10.50; Church of Redeemer, 5.37,	15 87
Sedalia, 2d Cong. ch.	6 00
Springfield, German Cong. ch., of which 2.85 from Rev. Paul Berkhart,	9 00
Webster Grove, 1st Cong. ch.	43 51—263 28

OHIO.

Akron, 1st Cong. ch.	23 78
Ashtabula, 1st Cong. ch., R. G. S.,	2 50
Belpre Center, Cong. ch.	6 25
Brighton, 1st Cong. ch.	2 00
Cleveland, Euclid-ave. Cong. ch., 237.19; do., Y. P. S. C. E., toward support Rev. and Mrs. H. B. Newell, 35; Wm. O. Weeden, 25; W. A. Hillis, 10; A. R. B., 5,	312 19
Collinwood, 1st Cong. ch.	20 00
Coolville, Cong. ch.	4 00
Delaware, a deceased Friend,	2,000 00
Edinburg, Cong. ch.	7 50
Grafton, Cong. ch.	2 50
Hamilton, Cong. ch.	3 56
Kinsman, 1st Cong. and Presbyterian ch.	20 00
Marietta, 1st Cong. ch.	80 00
Medina, Cong. ch., Mrs. Geraldine Taylor, 5; Miss Mary Clark, 50,	5 50
Norwalk, Cong. ch., 5.20; Friend, 5,	10 20
Oberlin, Friend, 100; Mrs. Mary W. Taylor, 5,	105 00
Olmsted, 2d Cong. ch.	6 39
Painesville, 1st Cong. ch.	30 75
Tallmadge, Extra,	5 00
Toledo, E. H. Rhoades, to const. MARION LAWRENCE, H. M.	100 00
Twinsburg, Cong. ch.	10 00
Wakeman, 2d Cong. ch.	10 00
Weymouth, 1st Cong. ch.	4 58
York, 1st Cong. ch.	11 42—2,783 12

ILLINOIS.

Alton, Mrs. I. D. Gilman,	5 00
Amboy, Cong. ch.	26 00
Aurora, New England Cong. ch., toward support Rev. W. M. Stover,	100 00
Avon, Cong. ch.	5 12
Brimfield, Rev. Wm. H. Jordan, in memory of Mrs. Mary J. Jordan,	10 00
Bunker Hill, Cong. ch.	37 50
Chesterfield, Cong. ch.	8 00
Chicago, South Cong. ch., of which 100 paym't pledge of the late Morris Trumbull, 373.45; do., Geo. E. Hale, 20; 1st Cong. ch., for Forward Movement Miss'y, 100; Covenant Cong. ch., 16.66; Green-st. Cong. ch., 16.25; Bethlehem Cong. ch., 9; Bethel Cong. ch., 6; Union Park Cong. ch., M. C., 5.65; Bethesda Cong. ch., 5; Leavitt-st. Cong. ch., 5; Theol. Sem., toward support Rev. C. N. Ransom, 45.50; Rev. Henry Willard, 25; Julia A. Hinds, 1; F., 100,	728 51
Crystal Lake, Cong. ch.	7 50
Decatur, Cong. ch., to const. J. H. BEVANS, H. M.	100 00
Dover, Cong. ch., add'l,	6 50
Dundee, Y. P. S. C. E., for native worker, India,	50 00
Dwight, Cong. ch.	3 00
Earlville, J. A. D.	25 00
Galesburg, Central Cong. ch.	100 00
Geneva, Cong. ch.	200 00
Godfrey, Cong. ch.	27 00
Gridley, Cong. ch.	8 58
Highland, 1st Cong. ch.	6 73
Ivanhoe, Cong. ch.	23 50
Jefferson, 1st Cong. ch.	38 00
Joy Prairie, Cong. ch.	16 85
Lacon, Cong. ch.	12 37
Lake Forest, Rev. W. A. Nichols,	15 00
Lamolle, Cong. ch.	15 00
La Salle, Cong. ch.	4 00
Lee Centre, Cong. ch.	18 10
Loda, Cong. ch.	8 50
Lyonsville, Cong. ch.	11 88
Malta, Cong. ch.	8 38
Mattoon, Cong. ch.	20 00
Marshall, Cong. ch.	9 25
Mendon, Cong. ch.	9 00
Metropolis, Cong. ch.	2 00
Neponset, Cong. ch., add'l,	7 55

Norm <sup>pl</sup> , Cong. ch.	7 85
North Yalworth, Cong. ch.	10 00
Oak Park, 2d Cong. ch., toward salary Rev. C. A. Nelson, 115.17; 1st Cong. ch., 50,	165 17
Ottawa, 1st Cong. ch.	30 00
Paxton, J. B. Shaw,	25 00
Princeton, Cong. ch.	11 25
Providence, Cong. ch.	31 00
Ravenswood, Cong. ch., toward support Rev. C. S. Sanders,	30 91
Rockford, Thos. D. Robertson,	10 00
Roscoe, Cong. ch.	17 25
Shabbona, Cong. ch.	62 00
Sollitt, Mrs. Abba R. Marsh,	5 00
Stewart, 2d Cong. ch.	12 00
Winnebago, Cong. ch.,	12 75
Wyoming, Cong. ch., Friend,	10 00
—, Friends,	150 00—2,264 00
Less — Naperville, returned to Cong. Sab. sch.,	25 00
	2,239 00

## MICHIGAN.

Alba, Cong. ch.	10 43
Alpine Center, Cong. ch.	3 25
Alpine and Walker, Cong. ch.	7 40
Bangor, Cong. ch.	2 15
Batavia, Cong. ch.	7 13
Bedford, Cong. ch.	4 75
Cardillac, First Cong. ch.	27 68
Cannon, Cong. ch.	10 00
Cedar Springs, 1st Cong. ch.	2 00
Chassell, Cong. ch.	6 50
Chelsea, 1st Cong. ch.	18 46
Columbus, Cong. ch., additional,	3 35
Cooper, Cong. ch., Queen Esther Circle,	4 50
Covert, Mabel W. Barrett,	1 00
Detroit, 1st Cong. ch.	75 00
Dorr, First Cong. ch.	15 75
Douglas, Cong. ch.	21 49
East Gilead, Cong. ch.	6 83
Grand Haven, Cong. ch.	5 00
Grass Lake, Cong. ch.	9 68
Grand Rapids, First Cong. ch.	50 00
Hopkins Station, Cong. ch.	12 30
Jacobsville, Cong. ch.	1 59
Jefferson, Cong. ch.	3 50
Kalamazoo, First Cong. ch.	64 00
Lacey, Cong. ch.	4 00
Laingsburgh, Cong. ch.	6 08
Lake Linden, Cong. ch.	68 00
Lake Odessa, First Cong. ch.	10 00
Lewiston, Cong. ch. for native worker in India,	3 00
Ludington, Cong. ch.	65 00
Middleville, Cong. ch.	3 10
Newago, Cong. ch.	10 00
Northport, Wm. Gill,	17 50
Olivet, Cong. ch., 75.43; Sophia B. Ely, 20,	95 43
Pleasanton, Cong. ch., Woman's Missionary Soc.,	3 00
Prattville, First Cong. ch.	8 00
Port Huron, 25th-st. Cong. ch.	7 00
Ransom, Cong. ch.	10 50
Red Jacket, Cong. ch., a Friend,	60 00
St. Claire, First Cong. ch.	17 50
Salem, Second Cong. ch.	9 48
South Haven, Cong. ch.	12 00
Vermontville, Orlin P. Fay,	4 25
Vickburg, J. Van Antwerp,	2 00—789 58

## WISCONSIN

Beloit, 1st Cong. ch.	25 00
Big Spring, Cong. ch.	2 60
Birmamwood, Cong. ch.	18 20
Burlington, Cong. ch.	6 31
Delavan, Rev. I. J. Atwood,	5 00
Eau Claire, 1st Cong. ch.	93 15

Eland, Cong. ch.	1 15
Elkhorn, Mrs. P. A. Harriman,	10 00
Elroy, Plymouth Cong. ch.	10 00
Emerald Grove, Cong. ch.	7 00
Endeavor, Cong. ch.	8 95
Glenbeulah, J. H. Austin,	5 00
Hayward, Cong. ch.	72 00
Jackson, Cong. ch.	60
Kenosha, T. Gillespie, M.D.,	10 00
Kinnickinnic, Cong. ch.	8 03
La Crosse, 1st Cong. ch.	60 00
La Crosse, Cong. ch., Bartimeus White,	5 00
Leeds, Cong. ch.	9 60
Liberty, Trevor Cong. ch.	14 15
Menasha, Mrs. J. C. Underwood,	1 00
Menomonie, Cong. ch.	22 90
Mt. Zion, Welsh Cong. ch.	5 00
Nekoosa, Cong. ch., add'l,	88
New London, Cong. ch.	5 00
Norrie, Cong. ch.	3 29
Paysippi, Cong. ch.	5 00
Pewaukee, Cong. ch.	18 00
Pine River, Cong. ch.	12 00
Pittsville, Cong. ch.	3 79
Pleasant Valley, Cong. ch., Ladies' Aid Society,	5 00
Racine, Welsh Cong. ch., 14; M. D. Smith, 25; Mary Johnson, 10,	49 00
Roberts, Cong. ch.	17 00
Saxeville, Cong. ch.	2 00
Spring Green, Cong. ch.	2 33
Springvale, Cong. ch.	14 00
Spring Water, Bethel Cong. ch.	2 00
Spring Valley, Cong. ch.	4 53
Sun Prairie, Cong. ch.	34 00
Trempeleau, Cong. ch.	3 00
Union Grove, Cong. ch., additional,	4 00
Vesper, Cong. ch.	1 95
Wilson Creek, Cong. ch.	66—588 19

## IOWA.

Algona, A. Zahlten, to constitute CLARA ZAHLTEN, H. M.,	150 00
Almoral, Cong. ch.	2 00
Ames, Dr. James Bradley,	25 00
Beacon, Cong. ch.	8 87
Bear Grove, Rev. D. D. Tibbetts	10 00
Belle Plain, 1st Cong. ch.	14 00
Bellevue, Cong. ch.	8 90
Blairstown, Cong. ch.	20 00
Chester Center, Cong. ch.	8 10
Danville, Cong. ch.	35 00
Davenport, Edwards Cong. ch., 16; C. H. Kent, 5,	21 00
Des Moines, Plymouth Cong. ch.	15 79
Dickens, Cong. ch.	7 35
Dubuque, Summit Cong. ch.	6 65
Earlville, Cong. ch.	5 00
Gilman, Cong. ch.	4 00
Gomer, Cong. ch.	4 00
Grinnell, Rev. and Mrs. J. T. Marvin, 10; a Friend, 5,	15 00
Humboldt, Cong. ch.	38 60
Ionia, 1st Cong. ch.	14 00
Lamoille, Cong. ch.	5 81
Long Creek, Welsh Cong. ch.	15 00
Millford, Cong. ch.	9 00
Monticello, Cong. ch.	45 75
Montour, Cong. ch.	10 00
Moville, Cong. ch., add'l,	2 00
Newell, Cong. ch.	20 68
Newton, 1st Cong. ch.	13 03
Oak Grove, Cong. ch.	4 50
Osage, Cong. ch.	7 00
Prairie City, Cong. ch.	7 63
Quasqueton, Mrs. D. S. Woodruff,	5 00
Red Oak, Cong. ch., add'l,	4 00
Rowan, Cong. ch.	29 41
Sheldon, Cong. ch.	26 95
Spencer, 1st Cong. ch.	56 70
Tabor, C. M. Parsons,	25 00
Traer, Cong. ch.	87 64
Vanclave, Cong. ch.	4 50
West Burlington, Cong. ch.	5 00
Winthrop, Cong. ch.	7 61
Witteburg, Cong. ch.	16 50—821 97

## MINNESOTA.

Anoka, 1st Cong. ch.	20 00
Biwabik, Cong. ch.	1 00
Duluth, Pilgrim Cong. ch.	73 14
Faribault, Cong. ch., 37; Archer Young, 5,	42 00
Franconia, Cong. ch.	2 20
Lake City, Swedish Salem Cong. ch.	1 80
Mantorville, Cong. ch., add'l,	7 00
Marshall, Cong. ch.	10 00
Minneapolis, Plymouth Cong. ch., 452.22; Vine Cong. ch., 16.10; Como-ave. Cong. ch., 3.85; 38th-st. Cong. ch., 3; Dr. Edw. J. Brown, 70,	525 17
Northfield, 1st Cong. ch.	50 41
Owatonna, Cong. ch.	38 70
Round Prairie, Cong. ch.	5 10
St. Anthony's Park, Cong. ch.	30 30
St. Paul, South Park Cong. ch., 25; Park, add'l, 5,	30 00
Silver Lake, J. S. Jerabek, 10; Joseph Barton, 1,	11 00
Spring Valley, Cong. ch.	13 00
Taopi, W. F. Davis,	3 00
Villard, Cong. ch., add'l,	2 50
West Dora, Cong. ch.	2 25 — 868 57

## KANSAS.

Alma, Cong. ch.	26 00
Alton, Cong. ch.	9 00
Blue Rapids, Cong. ch.	3 12
Comet, Cong. ch.	2 36
Cora, Cong. ch.	15 25
Emporia, Carrie Bradley,	10 00
Eureka, Cong. ch.	70 00
Fairview, Plymouth Cong. ch.	4 00
Fort Scott, Cong. ch.	4 70
Hiawatha, Cong. ch.	19 16
Lawrence, Plymouth Cong. ch.	75 50
Lyons, Rev. B. Conkling and wife,	5 00
Muscotah, Cong. ch.	20 00
Osborne, Cong. ch.	19 85
Ottawa, First Cong. ch.	33 45
Powhatan, Cong. ch.	2 64
St. Mary's, Cong. ch.	5 25
Strong City, Cong. ch.	5 00
Twelve Mile, Cong. ch.	15 50
Topeka, First Cong. ch.	16 81 — 362 89

## NEBRASKA.

Brule, Cong. ch.	1 00
Brunswick, Cong. ch.	5 30
Candia, Cong. ch.	10 00
Chardon, Friend,	5 00
Clark, Cong. ch.	5 00
Crete, Cong. ch., 10; L. P. Mathews, 10,	20 00
Eureka, Cong. ch.	4 00
Grand Isle, 1st Cong. ch.	10 00
Harvard, 1st Cong. ch.	9 00
Hay Springs, Cong. ch.	7 00
Hannis, Cong. ch.	65
Lincoln, Swedish Cong. ch., 3; Friends, 25,	28 00
Neligh, Cong. ch.	28 50
Ogallala, Carrie D. Knapp, 2; Nellie B. Knapp, 1,	3 00
Omaha, Pilgrim Cong. ch.	6 00
Palisade, Cong. ch.	3 62
Pierce, Cong. ch.	6 75
Rising City, Cong. ch., 14; Mrs. M. M. Greenslit, 5,	19 00
Santee, Edith Leonard,	5 00
Shickley, Cong. ch.	5 00
Silver Creek, Cong. ch.	16 50
Steensburg, Cong. ch.	14 00
Strang, Cong. ch.	8 11
Stuart, a widow,	5 00
Sutton, 1st Cong. ch.	32 00
Verdon, Cong. ch.	5 00
Wallace, Cong. ch.	3 00
Weeping Water, Cong. ch.	75 36
Willowdale, Cong. ch.	2 70 — 343 49

## CALIFORNIA.

Berkeley, First Cong. ch., 203 95; Rev. A. S. Parsons, 25,	228 95
Black Diamond, Cong. ch.	8 00
Fruitvale, Cong. ch.	8 15
Los Angeles, Mary L. Gower,	5 00
Oakland, First Cong. ch., 837; Pilgrim Cong. ch., 40; Plymouth-ave. Cong. ch., 7; Rev. Geo. Moaar, 30,	914 00
Oroville, Cong. ch.	7 00
Pacific Grove, Cong. ch., of which 2 from Kingdom Extension Society,	6 50
Pescadero, Cong. ch.	3 00
Petaluma, Cong. ch.	10 00
Redwood City, Cong. ch.	13 25
Riverside, First Cong. ch., Thank-offering from a member,	5 00
San Francisco, Plymouth Cong. ch., 65; Richmond Cong. ch., 10; Edward Coleman, 100; W. L. Irvine, 1,	176 00
San Jose, Cong. ch., Kingdom Extension Society, 132.20; Y. P. S. C. E., 18,	150 20
San Juan, Cong. ch.	10 00
San Mateo, Cong. ch.	22 55
San Rafael, Cong. ch.	4 00
Saratoga, Cong. ch.	8 05
Sonoma, Cong. ch.	10 50
— A Friend,	40 00 — 1,630 15

## OREGON.

Bethany, Friend near Damascus, 10; Rev. Wm. Graf and family, 5,	15 00
Forest Grove, Cong. ch.	37 85
Salem, 1st Cong. ch.	14 10
Willsburg, 1st Cong. ch.	6 00 — 72 95

## COLORADO.

Buena Vista, 1st Cong. ch.	9 00
Crested Butte, Union Cong. ch.	30 80
Harman, Cong. ch.	10 00
Idaho Springs, L. H. Wolcott, of wh. one half for hospital in China,	20 00
Longmont, 1st Cong. ch.	30 00 — 99 80

## WASHINGTON.

Dayton, Rev. M. B. Morris and family,	5 00
Seattle, Mrs. H. Vance,	50 00
Spokane, Westminster Cong. ch.	14 50 — 69 50

## NORTH DAKOTA.

Antelope, Cong. ch.	3 00
Cayuga, Cong. ch.	2 00
Crary, Cong. ch., Missionary Society,	3 00
Dexter, Cong. ch.	3 00
Dwight, Cong. ch.	10 50
Elwoods, Cong. ch.	7 00
Forman, Cong. ch.	2 75
Ft. Berthold, Cong. ch., of which Ladies' Missionary Society 2,	8 00
Oberon, Cong. ch.	10 00
Rutland, Cong. ch.	1 25 — 50 60

## SOUTH DAKOTA.

Academy, Cong. ch.	5 00
Beresford, Cong. ch., of which Ladies' Missionary Society 5,	12 00
Cresbard, Cong. ch.	1 00
Deadwood, Mr. and Mrs. Francis F. Tucker,	2 00
Ipswich, Cong. ch.	4 08
Mission Hills, Cong. ch.	5 00
Myron, Cong. ch.	2 25
Ree Heights, Cong. ch.	5 00
Tyndall, First Cong. ch.	27 00
Wakonda, Cong. ch.	4 00
Waubay, Cong. ch.	8 25
Winfred, Cong. ch.	2 20 — 77 78

## MONTANA.

Helena, Mont. Y. P. S. C. E. Union, 10 00

## UTAH.

Park City, First Cong. ch. 18 80  
Salt Lake City, First Cong. ch. 28 50—47 30

## ARIZONA.

—, Friend, 100 00

## NEW MEXICO.

Albuquerque, Cong. ch. 5 00  
Gallup, Rev. Peter A. Simpkins, 5 00—10 00

## OKLAHOMA.

Darlington, Plymouth Cong. ch. \*80  
Downs, Central Cong. ch. 5 66  
Seward, Cong. ch. 5 00  
Tabor, Cong. ch. 2 00—13 46

## DOMINION OF CANADA.

Province of Quebec, Montreal, David Currie, 5 00  
Prince Edward Island, Springfield, Wm. McKay, 1 00—6 00

## HAWAIIAN ISLANDS.

Honolulu, Friends for outfit and salary of Rev. M. L. Stimson, 1,052 50

## FOREIGN LANDS AND MISSIONARY STATIONS.

Africa, Natal, Mrs. Emily P. Calhoun, 50 00  
Greece, Athens, Arthur S. Cooley, 5 00  
Japan, —, Rev. and Mrs. J. H. P. 5 00  
Turkey, Tarsus, Church and St. Paul Institute for work in W. C. Africa, 17 60; —, Friends, thank-offering, 25, 42 60—102 60

## MISSION WORK FOR WOMEN.

## FROM WOMAN'S BOARD OF MISSIONS.

Miss Sarah Louise Day, Boston,  
*Treasurer.*

For several missions, in part, 11,918 50  
For allowances of missionaries in this country, outfits, and freight of outgoing missionaries to Aug. 31, 1899, 6,758 50  
For traveling expenses of missionaries and supplementary appropriations to Aug. 31, 1899, 4,827 59—23,504 59

## FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois,  
*Treasurer.* 6,600 00

## FROM WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.

Mrs. S. M. Dodge, Oakland, California,  
*Treasurer.* 3,673 73

For salary, Miss L. E. Wilson, 15 00  
For native teacher, Gilbert Islands, 19 00—3,707 73

## MISSION SCHOOL ENTERPRISE.

MAINE.—Bar Harbor, Y. P. S. C. E., 2 45;  
Bath Cong. Sab. sch., 100; Pittston, Y. P. S. C. E., 5; So. Berwick, Y. P. S. C. E., 2 Cents-a-week Fund, 6 14, 113 59

NEW HAMPSHIRE.—Laconia, Y. P. S. C. E., 17; Littleton, Y. P. S. C. E., 40, 57 00  
VERMONT.—Stowe, Y. P. S. C. E., 5 00

MASSACHUSETTS.—Amherst, Y. P. S. C. E. of North Cong. ch., 6 31; Everett, Mystic Side Cong. Sab. sch., 6; Fitchburg, Y. P. S. C. E. of Rollstone Cong. ch., 10; Hadley, 1st Cong. Sab. sch., 11; Middleboro, Central Cong. Sab. sch., 6 48; Norton, Students Wheaton Seminary, for school, Marathi, 25; So. Deerfield, Cong. Sab. sch., 5; Wayland, Y. P. S. C. E. of Trin. Cong. ch., 4; West Rutland, Y. P. S. C. E., 8, 81 79

RHODE ISLAND.—Central Falls, Y. P. S. C. E., 15; Riverside, Y. P. S. C. E., 2, 17 00

CONNECTICUT.—Collinsville, Y. P. S. C. E., 7; Dayville, Y. P. S. C. E. of 1st Cong. ch., for village school, Madura, 5; Eastford, Y. P. S. C. E., for India, 10; Griswold, Y. P. S. C. E., 5; Hartford, 1st Cong. ch., Warburton Chapel Sab. sch., 7 99; New Haven, Y. P. S. C. E., 10; New London, 1st Cong. Sab. sch., for school, India, 14 86; Simsbury, Y. P. S. C. E., 4 75; Windsor, Y. P. S. C. E., 2 40, 67 00

NEW YORK.—Columbus, Y. P. S. C. E., 1 00  
NEW JERSEY.—Plainfield, Jun. Y. P. S. C. E., 4 20

ALABAMA.—Anniston, Y. P. S. C. E., .88; New Decatur, Cong. Sab. sch., 12, 12 88

OHIO.—Cleveland, Y. P. S. C. E. of Olivet Cong. ch., 1 50; Marietta, Y. P. S. C. E. of 1st Cong. ch., 5; Wakeman, 2d Cong. Sab. sch., 8 84, 15 34

ILLINOIS.—Bunker Hill, Cong. Sab. sch., 1 11; Chicago, Covenant Cong. Sab. sch., 16 58; Tabernacle Cong. Sab. sch., 10 75; Dundee, Cong. Sab. sch., 5; Dwight, Y. P. S. C. E., 10; Rockford, Cong. Sab. sch., 20, 63 44

MICHIGAN.—Bangor, Y. P. S. C. E., 2 85; Detroit, 1st Cong. ch., Mrs. M. Curtis's Sab. sch. class, for school, India, 25; Douglas, Sen. Y. P. S. C. E., 1 31; Jun. do., 2 67; Jackson, 1st Cong. Sab. sch., 16; Red Jacket, Y. P. S. C. E., 12; Thompsonville, Y. P. S. C. E., 1 50, 61 33

WISCONSIN.—Waukesha, Y. P. S. C. E. of Tab. Cong. ch., 9 10

IOWA.—Cherokee, Y. P. S. C. E., 5; Dickens, Y. P. S. C. E., 1; Newton, 1st Cong. Sab. sch., 2 62; Rowan, Jun. Y. P. S. C. E., 1 34, 9 96

MINNESOTA.—Owatonna, Y. P. S. C. E., 9 50; Silver Lake, Bohemian Free Reformed Sab. sch., 13, 22 50

KANSAS.—Lawrence, Plymouth Cong. Sab. sch., 28 18

NEBRASKA.—Franklin, Franklin Academy Christian Ass'n, for school, India, 33; McCook, Ger. Cong. Sab. sch., 7 60; Palisade, Hopeville Cong. Sab. sch., 1; Weeping Water, Cong. Sab. sch., 12 70, 54 30

SOUTH DAKOTA.—Columbia, Y. P. S. C. E., 2 50; Winfred, Cong. Sab. sch., 80, 3 30

626 91

## MICRONESIAN NAVY.

MASSACHUSETTS.—Moore's Corner, Cong. ch., of which 4 for native workers, Ruk, 8; —, one share, 2 50, 10 50

CONNECTICUT.—New Britain, South Cong. Sab. sch., 35; No. Cornwall, Junior Y. P. S. C. E., 2; Saybrook, Thos. C. Acton, 10, 47 00

NEW YORK.—Buffalo, Y. P. S. C. E. of 1st Cong. ch., 24; and Junior do., 5, toward salary Miss Beulah Logan, 29; Deansboro, Jun. Y. P. S. C. E., 2 40; Stapleton, Harold P. and Franklin P. Cragin, 1, 32 40

OHIO.—Ruggles, Y. P. S. C. E., for pupil in boys' school, Kusaie,	6 00
ILLINOIS.—Chicago, Plymouth Y. P. S. C. E., for work in Caroline Islands,	10 00
IOWA.—Traer, Cong. Sab. sch.	11 70
CALIFORNIA.—Oakland, Pilgrim Cong. ch., Rev. W. W. Madge, for support of Marshall Island preacher,	40 00
	157 60

## FOR SUPPORT OF YOUNG MISSIONARIES.

INDIANA.—Kokomo, Y. P. S. C. E., for Lee fund,	6 00
MISSOURI.—Grandin, Y. P. S. C. E., 2.63; Lamar, do., 4.50; St. Louis, do., of Reber-pl. Cong. ch., 12; all for DeForest Fund,	19 13
ILLINOIS.—Alto Pass, Y. P. S. C. E., 2; Annawan, do. of 2d Cong. ch., 4; Bowen Y. P. S. C. E., 12.50; Cambridge, do., 5; Chicago, of Union Park Cong. ch., 25; Crystal Lake, Y. P. S. C. E., 5; Evans-ton, do. of 1st Cong. ch., 25; Lyonsville, Y. P. S. C. E., 6; Mendon, do., 10; Providence, do., 10; Roscoe, do., 10, all for MacLachan Fund,	114 50
MICHIGAN.—Chester, Y. P. S. C. E., 1 16; Dowagiac, do., 5; Gaylord, do., 5; Harrison, do., 2 70; Northport, do., 5; all for Lee Fund,	18 86
WISCONSIN.—Milwaukee, Y. P. S. C. E. of Pilgrim Cong. ch., 2; Nekoosa, Y. P. S. C. E., 4 62; Stoughton, do., 2 72; all for Olds Fund,	9 34
IOWA.—Atlantic, Y. P. S. C. E., 5 47; Belmont, do., 2; Central City, do., 5; Clinton, do., 5; Davenport, do., of Edwards Cong. ch., 6 90; Dubuque, do., of Summit Cong. ch., 3; Eldora, V. P. S. C. E., 15; Iowa City, do., 17; Lamoille, do., 3 75; Merville, do., 3; Orient, do., 2.50; Oskaloosa, do., 1 50; Silver Creek, do., 6; Traer, do., 5; all for White Fund,	81 12
MINNESOTA.—Brainerd, V. P. S. C. E. of People's Cong. ch., 6 95; Minneapolis, do., of Pilgrim Cong. ch., 12 50; Wabasha, Y. P. S. C. E., 10; all for Smith Fund,	29 45
NEBRASKA.—Albion, Y. P. S. C. E., 1; Aten, do., 5; Cambridge, do., 5 90; Curtis, do., 6 22; Friend, do., 11 15; Grand Island, do., 5; Indianola, do., 15 05; do., Rev. L. A. Turner, .65; McCook, V. P. S. C. E., 5; Palisade, do., 5; Sutton, do., 11.28; Weeping Water, do., 30; F. W. Leavitt, .30; all for Bates Fund,	101 55
COLORADO.—Buena Vista, V. P. S. C. E. of 1st Cong. ch., 5; Cripple Creek, Y. P. S. C. E., 1.80; Denver, do., of Plymouth Cong. ch., 14.75; Manitou, Y. P. S. C. E., 10; Telluride, do., 4.55, all for Albrecht Fund,	36 10
MONTANA.—Livingston, Y. P. S. C. E. of Holbrook Cong. ch., for Albrecht Fund,	6 00
	422 05

## CONTRIBUTIONS FOR THE DEBT.

MAINE.—Bayville, Mrs. L. E. Pinneo, Misses Mary and Annie Pinneo, 17.50; Belfast, Y. P. S. C. E. of 1st Cong. ch., 5; Portland, E. C. and J. W. Griffin, 15; Saco, J. F. Stearns, 10,	47 50
NEW HAMPSHIRE.—Dover, ———	3 00
MASSACHUSETTS.—Boston, Mt. Vernon Cong. ch., Friend, 50; Saml. B. Capen, 100; Mrs. S. Chapman, 20; Dedham, B. C. M., 100; Grafton Evangelical ch., 6; Hinsdale, Cong. ch., 10; Minot, Carrie M. Butts, 10; Newburyport, Mary C. Wiggan, 25; North Brookfield, 1st Cong. ch., Mrs. J. E. Porter, 5; Springfield, Fannie Hall, 6; do., Friend, 2; Wellesley, Rev. E. B. Webb, D. D., 100; West Springfield, E. B., 2; Worcester, Two Friends, 12,	448 00

CONNECTICUT.—Greenwich, Julia E. Bell, 5; Hartford, Howard S. Galt, 2; New Haven, Friend, 50; Norwich, 1st Cong. ch., 12.15; Waterbury, Cong. ch., H., 5,	74 15
NEW YORK.—Ludlow, Grace Clark, 2; New York, A Friend of missions, 10,000,	10,002 00
DISTRICT OF COLUMBIA.—Washington, Rev. B. W. Seymour,	10 00
WISCONSIN.—La Crosse, Friend, 50; Seymour, One who loves missions, 1,	51 00
CANADA.—Granby Rev. R. K. Black, 10; Ottawa, Rev. and Mrs. J. Woods, 5,	15 00
HAWAIIAN ISLANDS.—Honolulu, Mrs. M. S. Rice,	1,000 00
	11,650 65

## WILLIAM WHITE SMITH FUND.

Income for education of native preachers and teachers in Africa,	1,435 04
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## MISSION SCHOLARSHIPS.

Income of Norton Hubbard scholarship for Ahmednagar Theological Seminary, 40; income of Norman T. Leonard scholarship for student in Eastern Turkey, 55; of the J. S. Judd Doshisha Scholarship Fund, for support of teachers in training pupils for native ministry, 25; of Hugh Miller Scholarship, for Ahmednagar Theological Seminary, 82.28,	202 28
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## ATTERBURY FUND.

Income for education of students in Theological Seminary, Tung-cho,	300 00
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## HOLLIS MOORE MEMORIAL FUND.

Income for Pasumalai Seminary.	300 00
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## FROM JAFFNA MEDICAL MISSION ENDOWMENT.

For part salary of Dr. and Mrs. T. B. Scott (of which 120 from General Fund),	260 00
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## FROM WOMAN'S MEDICAL MISSION, JAFFNA.

For salary Dr. Curt to June 30, 1899, and native assistants,	1,039 71
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## ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

MAINE.—Bucksport, Misses H. T. and S. E. Buck, for native agency, Pang Luang, 15; a Friend, for do., 10,	25 00
NEW HAMPSHIRE.—Tilton, Boys' Miss'y Soc., for student aid, Japan,	25 00
VERMONT.—Dorset, Cong. ch., for work, Rev. W. P. Clark,	10 00
MASSACHUSETTS.—Dalton; Cong. Sab. sch., for support girl in Euphrates College, 25; East Northfield, Miss Eliza Moulton, for work, care Mrs. Caroline Farnsworth, 25; Lincoln, Cong. ch., Miss Julia A. Bemis, for M. S. Rice and Rev. Edw. E. Bradley rooms, care Rev. C. Hartwell, 150; Milton, Miss M. L. Richardson, for work, care Rev. Edw. Fairbank, 50; Natick, 1st Cong. ch., for Rev. W. H. Gulick, 100; Palmer, 2d Cong. Sab. sch., for kindergarten work, 61.93; do., C. W. Bennett, for native worker, care Rev. D. Goddard, 30,	441 93
CONNECTICUT.—Bozrahville, W. H. Geer, for native helper, North China, 75; Colchester, Friends, for work, care Rev. A. W. Clark, 2.25; East Hartland, Friend, for work, care Rev. L. S. Gates, 5; Haddam, 1st Cong. ch., Friends, for work, care Rev. Geo. C. Reynolds, 30; Middle-	

bury, Y. P. S. C. E., for Miss Alice F. Stillson, 20; Middletown, Mrs. H. Lucentia Ward, for use Rev. L. S. Gates, 25; Naugatuck, Cong. Sab. sch., for work of Miss A. F. Stimson, 50; New London, Chinese Sab. Sch., 1st Cong. ch. of Christ, for work, care Rev. C. A. Nelson, 13; Stamford, Y. P. S. C. E., toward support Bible reader, India, 8.49; Thomaston, Cong. Sab. sch., for room in Lincoln Hall, Foochow, 25; Watertown, Y. P. S. C. E., for work, care Rev. J. H. Roberts, 6,

259 74  
NEW YORK.—Brooklyn, Central Cong. ch., Bible reader, India, 50; Chatham, Miss Angell, for Woodin Mem. ch., 5; New York, Pilgrim Cong. Sab. sch., for work, Dr. Mary Scott, 31; do., Friends, per the Misses Leitch, for Lend-a-hand Fund, Ceylon, 43.15,

135 15  
NEW JERSEY.—Glen Ridge, Mrs. S. F. Campbell, for Bible reader, care Rev. J. P. Jones, 12 50

15 00  
PENNSYLVANIA.—Philadelphia, Samuel D. Jordan, for Lend-a-hand Fund, care Rev. R. C. Hastings, 5; Troy, Miss S. A. Bowen, 10,

25 00  
MARYLAND.—Baltimore, Geo. Frame, for Lend-a-hand Fund, Ceylon,

5 00  
TENNESSEE.—Knoxville, M. V. P. and sisters, for pupil, care Rev. H. P. Perkins,

MISSOURI.—La Belle, H. B. Yacoubi, for Bible school work at Albistan, 45; No. Springfield, John M. Conkling, sale of stamps for piano fund, Samakov, 2.50; St. Louis, L. M. Brown, for work, care Miss C. Shattuck, 2,

49 50  
ILLINOIS.—Chicago, Grace Cong. Sab. sch., J. A. Werner's class, for native preacher, care Rev. H. G. Bissell, 6.25; Evanston, Friend, for work, care Rev. S. C. Bartlett, 2,

8 25  
WISCONSIN.—Arena, 3d Cong. ch., Ladies' Aid Soc., toward support Bible woman, India, 1; Hartford, Junior Y. P. S. C. E., for Girls' school, Madrid, 2.50,

3 50  
IOWA.—Ames, Dr. James Bradley, for work, care Dr. C. R. Hager, 25; Cedar Rapids, 1st Cong. ch., for Bible study book for Marshall Islands, 15; Grinnell, Rev. Geo. H. White, for work, care Rev. Geo. E. White, 50,

90 00  
MINNESOTA.—Stewart, Y. P. S. C. E., for tutorship, Anatolia College,

10 00  
NEBRASKA.—Lincoln, Friends, for use Miss E. Blakely,

20 00  
CALIFORNIA.—Ramona, Mr. and Mrs. John H. Ferry, for work, care Rev. G. D. Wilder,

60 00  
SOUTH DAKOTA.—Mission Hill, Y. P. S. C. E., for education of flower girl, care Miss Bissell, Ahmednagar,

6 00

### MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Miss Sarah Louise Day, Boston,

*Treasurer.*

For scholarship, Adana, 35 00  
For use of Miss C. E. Bush, 32 50  
For school, Bombay, 150 00  
For use of Rev. H. G. Bissell, 10 65  
For Okayama Orphanage, 4 00 — 232 15

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois,

*Treasurer.*

For work, care Mrs. W. H. Gulick, 5 00

From WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.

Mrs. S. M. Dodge, Oakland, California,

*Treasurer.*

For use of Mrs. J. C. Dorward, 24 50  
For work, care Rev. C. R. Hager, 3 50  
For use of Miss M. F. Denton, 25 00 — 53 00

From CANADA CONGREGATIONAL WOMAN'S BOARD OF MISSIONS.

Mrs. Frances A. Sanders, Montreal,

*Treasurer.*

For work, care Mrs. F. W. Read, 15 00

JEANNIE GRACE GREENOUGH CRAWFORD FUND.

Income for education of girls in Western Turkey mission schools, care of Rev. C. C. Tracy, 50 00

WILLIAMS AND ANDRUS SCHOLARSHIP.

Income for pupils at Mardin, East Turkey, 70 89

THORNTON BIGELOW PENFIELD SCHOLARSHIP.

Income for students in Pasumalai Seminary, India, 25 00

THE DEACON GATES SCHOLARSHIP, MARDIN HIGH SCHOOL, TURKEY.

For work, care Rev. C. F. Gates, 35 00

TURVANDA TOPALYAN SCHOLARSHIP.

Income for education of worthy poor village girls, care Mrs. J. L. Coffing, 25 23

GORDON THEOLOGICAL SEMINARY, TUNG-CHO, CHINA.

Income of endowment, 105 00

BENJAMIN SCHNEIDER MEMORIAL FUND.

Income for training preachers in Central Turkey, care Rev. A. Fuller, D.D., 40 00

NORTH CHINA COLLEGE ENDOWMENT.

Income, 500 00

WILLIAMS HOSPITAL ENDOWMENT.

Income, 150 00

C. F. GATES MARDIN HIGH SCHOOL SCHOLARSHIP.

Income for scholarship in Mardin High School, 67 50

INCOME ENDOWMENT ANATOLIA  
COLLEGE.

Income, in part, for college expenses at Mar- sosan,	440 00
	3,015 34
Donations received in August,	97,949 30
Legacies received in August,	10,036 74
	107,986 04

**Total from September 1, 1898, to August  
31, 1899: Donations, \$530,796 85;  
Legacies, \$102,219.95 = \$633,016.80.**

## JAFFNA GENERAL MEDICAL MISSION.

MAINE.—Augusta, James W. Bradbury,	25 00
MASSACHUSETTS.—Amesbury, Main-st. Sab. sch., 25; Worcester, Woman's Assn. of Central ch., 28.20; Y. P. S. C. E. of do., 36.80; Andover, Jun. C. E. S. of South ch., 5,	95 00
NEW YORK.—New York, Pilgrim Sab. sch., for Mrs. Scott,	45 25
INDIANA.—Dana, W. T. Reynolds,	25 00
—, Friends, per Misses Leitch,	25 00
	215 25

## WOMAN'S MEDICAL MISSION, JAFFNA.

MAINE.—Gorham, Mrs. Mary H. Leavitt,	5 00
NEW HAMPSHIRE.—Franconia, Cong. ch., 6.50; Hanover, Susan A. Brown, 10; Keene, Mrs. J. A. French, 25; Lisbon, Miss M. R. Cummings, 131; Littleton, Y. P. S. C. E., 25; do., La. Circle, 11; Manchester, J. W. Johnson, 25; do., Friend, 5; Meriden, Mrs. J. D. Bryant, 10; Nashua, —, 2; New London, A. M. Littlefield, 5; do., E. Maynard, 50c.; North Hampton, F. R. Drake, 6; Rochester, M. Louise Matthes, 1; Troy, Mrs. Susan Lowe, 5; Walpole, Mrs. W. G. Barnett, 25; West Concord, Mary C. Rowell, 2,	295 00
VERMONT.—Woodstock, Mrs. Billings,	50 00
MASSACHUSETTS.—Andover, Florence J. Abbott, 2; Attleboro 2d Cong. ch., 40; Boston, Jun. Aux. W. B. M., Park-st. ch., 7.85; Mrs. J. M. Fiske, 50; Longmeadow Friends, 10; Malden, Geo. F. Broadstreet, 10; Newtonville, M. G. Davidson, 5; Pittsfield, Friends, 25; Worcester, Old South ch., 17.82; do., Central ch., 15,	182 67
CONNECTICUT.—New London, Mrs. J. N. Harris, 100; Norwich, E. G. R., 50; Southington, Clara T. Dunham, 5; Weth- ersfield, Mrs. E. W. Harris, 25,	180 00
NEW YORK.—Buffalo, Mrs. Jas. Anderson, 7; Johnsonville, Home and For. Mis. Soc., 25; New York, Mrs. W. E. Dodge, 25; Utica, Plymouth ch., 10,	67 00
NEW JERSEY.—Glen Ridge, Theo. M. Nevis,	50 00
PENNSYLVANIA.—Manheim, B. H. Her- shey, 50; Philadelphia, Central ch., 14.19; do., Mrs. J. M. Turner, 100; do., J. H. Converse, 25; Pittsburgh, F. J. Klingler, 10; Ridgeway, Y.P.S.C.E. of 1st Cong. ch., 20,	219 19

OHIO.—Cincinnati, G. L. Gelwicks, 1; Cleveland, East Madison-ave. Cong. ch., 77.50; do., Plymouth Sab. sch., 70,	79 20
ILLINOIS.—Chicago, Miss F. B. Fay,	25 00
KENTUCKY.—Washington, Geo. Taylor,	10 00
NEBRASKA.—Fairmont, La. Mis. Soc.,	46 00
SCOTLAND.—Through G. C. Maclean, — Friends, by the Misses Leitch,	242 50 347 00

	1,798 56
Balance on hand September 1, 1898,	72 83
	1,871 39
Less salary Dr. Curr, and other expenses,	1,364 39
	507 00

## MISSIONARY HERALD FUND.

MAINE.—Gardiner, Fred Danforth, 25; Portland, John M. Gould, 25,	50 00
NEW HAMPSHIRE.—Dover, E. R. Brown, MASSACHUSETTS.—Andover, John F. Kimbball, 25; H. S. Robinson, 25; Rev. E. A. Park, 25; Auburndale, Rev. E. E. Strong, d.d., 25; Boston, Henry H. Proctor, 25; Arthur W. Hale, 25; Mrs. S. C. Warren, 25; Mrs. Arthur W. Tufts, 25; Luther A. Wright, 25; Mrs. Jonathan A. Lane, 25; Rev. E. G. Porter, 25; Mrs. Mary J. Weston, 25; Brookline, Wm. Lincoln, 25; Dedham, Miss M. C. Bur- gess, 25; Holyoke, Edw. W. Chapin, 25; Lexington, Chas. C. Goodwin, 25; Lowell, J. G. Buttrick, 25; Malden, A. H. Well- man, 25; Newton Center, Rev. D. L. Furber, d.d., 25; Northampton, A. L. Williston, 25; Spencer, Chas. N. Prouty, 25; Springfield, Mrs. Emily J. Wilkin- son, 25; Waban, Wm. C. Strong, 25; Whitinsville, Edward Whitin, 25,	600 00
RHODE ISLAND.—Providence, Royal C. Taft, 25; H. A. Whitmarsh, 25,	50 00
CONNECTICUT.—Bridgeport, Edw. W. Marsh, 25; Glastonbury, Martha B. Wil- liams, 25; Hartford, S. M. Dervine, 25; Rev. C. M. Lamson, d.d., 25; Rev. A. L. Gillett, 25; Middletown, O. Vincent Coffing, 25; New Haven, Simeon E. Baldwin, 25; Mrs. Jas. D. Dana, 25; New London, Robert Coit, 25; Nauga- tuck, L. D. Warner, 25; Norwalk, Miss C. E. Raymond, 25; Norwich, J. S. Ropes, 25; Rev. Lewellyn Pratt, 25,	325 00
NEW YORK.—Brooklyn, Wm. R. Hunter, 25; Dr. Frank Bond, 25; Ithaca, Rev. W. E. Griffis, d.d., 25; New York, E. F. Cragin, 25; D. Willis James, 25; D. Stuart Dodge, 25,	150 00
PENNSYLVANIA.—Philadelphia, Wm. H. Lambert,	25 00
D. C.—Washington, David J. Brewer, 25; Gen. E. Whittlesey, 25,	50 00
OHIO.—Cleveland, Mrs. H. B. Eldred, 25; L. V. Denio, 25; Justin L. Cozad, 25; Marietta, Wm. W. Mills, 25,	100 00
ILLINOIS.—Chicago, John P. Wilson, 25; Rockford, Ralph Emerson, 25; Thos. D. Robertson, 25,	75 00
WISCONSIN.—Menasha, E. D. Smith, CALIFORNIA.—Oakland, Mrs. G. M. Fisher, 25; Rev. George Moorar, 25; Stockton, Rev. J. C. Holbrook, d.d., 25,	25 00 75 00
	1,550 00

# For Young People.

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## THE ORPHANAGE AT SATARA, INDIA.

BY REV. HENRY J. BRUCE, OF SATARA.

THE year 1897 will long be remembered as the year of widespread famine in India. The failure of the rains in the previous year caused an almost entire failure of food-crops, over long reaches of country, from Bombay to Madras, and to the north and northeast nearly to Calcutta, 1,400 miles away. Scores of millions of people were deprived of their usual sources of supply, and many millions, I do not know how many, must have perished from starvation and want. In some districts the dead were found in the fields, partially eaten by dogs, jackals, or other wild beasts. In those dreadful times the government of India put forth gigantic efforts to save life and relieve suffering. Their famine camps and other relief operations were found in every affected district, and but for these efforts the death-rolls would have been immensely increased. The missionaries, too, were indefatigable in their efforts among the suffering people, going from village to village and ministering to their wants, so far as they were able. Large sums of money were placed in their hands from English and American sources which enabled them to do an untold amount of good. Many children were left helpless and in a starving condition by the death of their parents, and the missionaries everywhere felt that they could not do otherwise than to take these little waifs into their schools and orphanages. Many thousands of these little ones were so taken by the different missions in India, and in our own Marathi Mission, on the first day of January, 1899, there were 616 orphans and other children who were dependent upon the charity of their benefactors. All these are being trained up in the knowledge of Christ and His Gospel, and we feel sure that many of them will sometime be earnest workers in Christ's Kingdom.

Our little orphanage at Satara was established the first of September, 1897. At that time the famine proper was nearly over, and there was promise of a coming harvest; but the misery resulting from the famine was perhaps at its height. Countless thousands of families had been uprooted from their homes and set adrift; and as Sir Wm. Hunter says, "An Indian population on the march is a population doomed." Numbers of waifs and strays were cast upon us in such a way that we could not, in the commonest Christian charity, refuse to protect them. One was a gentle-eyed boy of the well-considered shepherd caste, whom one of our young schoolmasters found naked and starving outside the door of his schoolhouse in the city. He had been brought to Satara by his parents from their distant hills, and at once abandoned in the streets, with the remark, "Now make your living, or die." Another pitiful case was that of two sad-faced little ones who had been making a brave fight by themselves since their parents died some months before. One of them was a tiny



boy of five, who would not have been able to survive for long without the devoted care of his very plain but affectionate sister, some two years older. The sum total of their "paternal inheritance" consisted of a rudely carved, wooden begging-bowl, in which they received fragments of food, and which is still preserved in the orphanage as a memorial of God's wonderful leading.



A LITTLE FAMINE GIRL AT SATARA.

The little famine girl whose picture is here given, was found in the streets of Satara, deserted by her friends and left to beg her food or die of starvation. She was brought to me in a dreadful state of filth and destitution. The picture itself speaks of her filth and her rags, but the picture does not tell you how the matron of the orphanage lost her own dinner after giving the poor child a bath. She had been in this condition of starvation so long that she

was not able to eat common food, and we obtained milk for her, and made every arrangement to try and save the life if possible. But there is a sad sequel to this story. Scarce twenty-four hours had passed before the child's parents, looking almost as hungry as she herself was, came for her and insisted upon taking her away. No persuasions of ours could move them, and they carried her off to almost certain death by starvation and want. The Hindus are strongly opposed to leaving their children in a Christian institution, where they will be sure to break their caste, and will probably grow up as Christians. One fond father, who himself belonged to one of the lower castes, and whose only hope of saving his two bright boys seemed to be to leave them with us, said, with determined manner, "I will bury my boys, but I will not leave them here." And so he took them off to starvation and death.

But in one way and another we found about fifteen or sixteen children upon our hands. They represented but an infinitesimal fringe of the vast misery caused by the great Indian famine. They could not be provided for through any of the accepted mission agencies, and it was obviously impossible to abandon them. At that time we had in hand a few hundred rupees of special famine funds. There was no assurance that anything further would be received, but trusting that the Lord would not leave us unaided in the good work which we were undertaking "in His Name," and for "His little ones," we started our orphanage as a definite institution. That our faith was not misplaced is evidenced by the fact that during the nearly two years of its existence the orphanage has been provided for, although some of the other departments of our work have suffered severely from want of funds. My son has had charge of the orphanage from the beginning, and by his constant watchfulness and care, the expenses have been reduced to a wonderfully low figure. Twenty dollars a year would probably cover the cost of one of these little ones for shelter, food, and clothing!

The picture on the opposite page represents "The Legacy of the Famine at Satara," and it includes the little ones at the orphanage, with their matron and servant, and a number of other charity pupils, more or less connected with the famine. The garden behind them shows the beautiful foliage of the rainy season, and the mission house is in the background.

An "inside view" of our little orphanage may be obtained from the following paragraph, which was prepared by my daughter for the mission report of 1897. She says: "Callers will not find us 'at home' on a Thursday evening, for we have a pre-engagement to dine with our waifs and strays once a week. Some of the pleasantest evenings of 1897 have been spent there. Our repast is spread for us on the floor of the large dining-room. We glance into the kitchen before we sit down. A model kitchen this is, transformed by window and bath place so as to be well-nigh unrecognizable for the same cobwebby inner chamber that it used to be. There are fifteen children in all. See, they have our dinner ready, and we sit down to eat with the orphans. How they love to have us share their humble meal! When all is over, they toddle out of the further door to wash each his little dish. Then they come back and settle down like wall-flowers all about us, till we gather them in a semicircle and our devotional exercises begin. They recite

their verses and sing their favorite songs. Then, in kindergarten fashion, we tell them some new story from the word of God. Gungu, the oldest among them, is a beautiful Maratha child, who has lost her father, mother and husband. Now she has no relations whatever, and was found by our pastor while begging her bread about the street, September 1st. Before the end of the



THE LEGACY OF THE FAMINE AT SATARA.

year he had the great reward of baptizing her upon profession of her faith in Christ. Thane, our youngest pet, has a remarkable memory, and a sweet, unconscious way of singing, even in public, before a crowded house. She is much in demand at school and Sunday school, as well as at these impromptu Thursday gatherings. Between the oldest and the youngest, range boys and girls of different castes, dispositions, and abilities, for each of whom we feel a

particular love. Brother Henry has from the first relieved us of the business charge of the orphanage, keeping expenses as low as is consistent with good health, and proving himself a 'friend indeed' to the children. We thank all those at a distance who have made it possible for us to save these little ones here." I might add a word to the above picture of our evening meal at the orphanage. The little boys and girls have to make some concessions to us, when we go in among them, owing to a sad neglect in our early education. We cannot sit on the floor with our legs folded before us as gracefully as you see the children doing in the photograph, and so they allow us to bring our own stools to sit upon. Nor can we eat our rice and curry with our fingers as neatly as they do, and so we are permitted to bring our own spoons. But notwithstanding these infirmities of ours I am sure that the little ones love to have us come and dine with them.

A year later the following paragraph was prepared by me for the mission report of 1898:—"During the last year the orphanage has been prospered and much increased. We have lost one little one from (alleged) plague, and another poor child has gone quite blind from hereditary taint. But we feel that the blessing of God has been upon the little institution. It numbers twenty-four children, of whom a good many have already been baptized and received into the church. Of one and all we feel that they are being brought up as Christ's little ones. We have been fortunate in having from the first a very efficient woman, the widowed mother of two of our catechists, as matron. With her assistance my son has been able to bring down the living expenses of the orphanage, including fuel, to less than  $2\frac{1}{2}$  rupees (83 cents) a month, per head. Yet that the children are well kept, is shown by the fact that only the other day, in the Station school, when the master spoke of the famine in Joseph's day and asked the children if any of them knew what a famine was, the orphans could scarcely remember the pit from which they were digged, or recall the time when they had not enough to eat."

On the evening of the 7th of March, 1899, two days before I left Satara for my homeward journey, I enjoyed, for the last time, one of the social and devotional evenings at the orphanage of which my daughter has written. I could not feel that it was for nothing that all these little ones had been saved from heathenism, and in many cases from death, and had been brought together into a happy Christian household. I told them of my heart's desire that each one of them should accept Christ as his friend and Saviour, and that this had been my object in starting the orphanage. Many of them are already church members; and perhaps all of them have more or less of real faith in their hearts. It was strange and beautiful, at the end of that evening, to hear one of the older boys, who was but a wild heathen eighteen months before, offer a really devout and fluent prayer for the orphanage, for myself, and for the work at Satara which I was leaving in the hands of my son and daughter.



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